CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 28, 1838. NO. 872--VOL. XVII.—NO. 17.

RELIGIOUS MISCELLANY.

For the Register and Observer.

PRAYER.

Three articles in three successive papers have appeared upon this subject, and there is certainly none, in itself considered, which can have more interest for all Christians; but when it is narrowed to a mere difference of opinion, upon the duration of this exercise best adapted to a Congregation, the first feeling is, that there is a sacredness about it, which renders it improper for discussion, a feeling that it is the medium of communion between God and man, and though he that sends it forth is on the earth, he that hears is in the Heavens; it is however a part of the service in our Congregational Churches, and as such, more than as an address to Deity, it is a proper subject of comment. Prayer is the communion of the spirit of man, with him who gave it to him, it is not uttered words; but when two, or three are gathered together, the *spirit* must *speak*—and not in an unknown tongue. To prove how impossible it is for one mind to meet the wants and spiritual aspirations of another, we have only to regard the numberless manuals or forms of prayer, which have been framed by devout men, under the most ardent impulses, in the privacy of their own devotions; and then examined and corrected when the ardor has subsided; and still further by a prayerful spirit refined and purified and generalized and adapted, in the conscious wants and strivings of the individual, to the supposed wants of all, and how few agree in any one, or in the greater excellence of any, beyond the others. The same principle applies to a congregation; if it be so difficult for the most gifted minds, in the deliberation of the closet, to meet the wants of man in his petitions to him, who alone can satisfy them, it cannot be expected that an individual on the impulse of the moment can exactly adapt himself to a mingled congregation.

The layman who introduced this subject may have been wanting in taste, both in his manner and expressions, but those who have replied to him, have not met the subject upon its merits, but have indulged in inferences and intimations of his own want of seriousness. The first 'requests layman to practise closing his eyes, and placing himself in an *easy* posture, and repeating word for word the prayer of his minister, both forenoon and afternoon for one year, and after that if he is not satisfied, he will be competent to give advice.' The second correspondent, from New York, wishes a different construction of our churches, which is, to be sure, absolutely necessary before the first advice could be followed, and he adds 'his own experience' that men do not love to pray, who condemn others prayers for their length; 'he never knew one a censurer of his minister's length of prayer who *himself* had any communion with God, in his closet, or in his family circle, but neither of them for a moment suppose that Layman may have been innocent in his suggestion, if erring in his arguments and conclusions. This service cannot well be measured by minutes and seconds, and certainly not by hours; it is nevertheless too long, when children become restless, and the infirm weary and obliged to sit down; and by these tests, it *sometimes is* too long. If the preacher utters merely the ardent aspiation of his own soul, and is so absorbed as to be unconscious, that he has any earthly hearers, he cannot be too long, so rapid and full is the outpouring of his spirit—but if he not only feels himself in the presence of his Maker, but also in the presence of his fellowmen, and evidently balances in his mind, words and phrases, that he may not offend by too much ardor, or too little; if he be ever so anxious to lead aright those minds, which are relying upon him for guidance, and prays for the slave or the drunkard, the misguided in high places or the tempted in low, with the consciousness he cannot meet or excite a corresponding feeling in all, his measured phrase and manner, impart watchfulness, rather than warmth to those who are following him in petition and adoration. If to avoid directness, he evolves, from himself a common centre, concentric circles, rolling out from the congregation, to the city, the commonwealth, the United States, an America, the Christian world, and then the Heathen, and the missionary enterprize to the uttermost parts of the earth, though the time may be short, the exercise may be long. 'There are diversities of gifts, but the same spirit.' 'There are differences of administrations, but the same Lord,' and the suggestions of a Layman, that devotional exercises in public worship may be too long, should have been regarded with *thoughtfulness*, by those to whom they were addressed, and never rebuked in a spirit, which intimates but too directly 'I am holier than thou.' C.

Keep your temper in dispute or quarrel. As your opponent warms, do you cool down. The cool hammer fashions the red-hot iron into any shape needed.

Happy that man, who, unembarrassed by vulgar cares, is master of himself, his time, and fortune; and spends his time in making himself more wise, and his fortune in making others (and thereby himself) more happy: who, as the will and understanding are two ennobling faculties of the soul, thinks himself not complete, till his understanding be beautified with the valuable furniture of knowledge; as well as his will, enriched with every virtue; who has furnished himself with all the advantages to relish solitude, and enliven conversation: when serious, not sullen; and when cheerful, not indiscreetly gay; his ambition, not to be admired, for a false glare of greatness; but to be beloved, for the gentle and sober lustre of his wisdom and goodness. The greatest minister of state has not more business to do, in a public capacity than he; and indeed, every man else may find, in the retired and still scenes of life. Even in his private walks, every thing that is visible, convinceth him, there is a present Being invisible. Aided by natural philosophy, he reads plain legible traces of the Divinity in every thing he meets; he sees the Deity in every tree, as well as Moses in the burning bush, though not in so glaring a manner. And when he sees Him, he adores Him, with the tribute of a grateful heart!

FOR THE REGISTER AND OBSERVER.

PUBLIC PRAYERS—No. 2.

Mr Editor,—It was not my first intention to extend my remarks on this delicate subject beyond the limits of one short article; but, having found many who sympathize with the views already expressed, and who are grateful that the subject has found its way into your columns, your indulgence is asked once more.

It is necessary, that I may *avoid misrepresentation*, to premise, by disclaiming any disrespect to the clerical profession, and especially any desire to underrate, or speak lightly of, the solemn duty of prayer. Far be these things from me. I have, from youth been taught to reverence and respect the minister at God's holy altar, and have ever considered the privilege of communion with our Father in Heaven, as the most sacred and delightful vouchsafed to erring man. Nay more: *these very sentiments* prompted my first remarks, and induce me to continue in the same strain.

I cannot recollect the time, when it has not been a common complaint that clergymen are apt to be tedious in their public prayers. It has not come from irreligious men and women, from those who find no delight in prayer, and love not the house of God; but from those who delight to keep holy, and the most devoted men and women whom it has been my privilege to know. Few of these venture indeed to more than *whisper* their complaint. I have, myself, till recently, been doubtful of the propriety of breathing *aloud*, what seem to me the faults in so solemn a service. But the complaint is too general, to make such delicacy any longer requisite. It may answer the purpose of some, to attribute the lack of interest in lengthy prayers, to lack of piety in the congregation. It may seem just and charitable to others, to take for granted that a minister cannot be tedious and offensive in his prayers, *and to brand all fault-finding with opprobrious epithets*, and deal out to them, base insinuations, but such has not appeared to the writer as the proper course; though he would be far from desiring to *quarrel* with the possessors of such expansive views!

I am not forgetful of the peculiar situation of the clergyman. He notes not the lapse of time. He speaks, it is to be hoped, from the fullness of the heart, and knows not, always, when or where to cease. But he should reflect, that it cannot reasonably be expected that those of whom he is the organ, should feel the *same degree of warmth*. What may seem to him a short prayer, may to them seem protracted. I insist upon it, that it cannot be expected, that he should reach every individual case, and if he strives after this *he must be wearysome*.

The LORD'S PRAYER *is less than a minute long*. Our Divine master gave this to us as a model. *He* was offended with the *length* of prayers, not less than with their *ostentation*. It may be objected that He, himself, spent 'the night' in prayer. Very true—but not as the organ of others. A man may often enjoy hours of prayer in his own closet—but the prayers there offered would not carry with them the feelings of a promiscuous audience.

They would weary. It does seem to me, that, if our public prayers are *five* times (or if you please *ten* times) as long as the model given us by Christ—they are long enough. Far be it from me to suppose that our Savior intended to cramp the mind by defining the precise limit of time for any service. Such was not—thank God—his spirit. But there is reason in all things, and should be much in prayer.

But I have already written more than I had intended. I may again resume the subject and meanwhile commend the above hints to the clergy, and appeal for their justice to every

LAYMAN.

For the Register and Observer.

JOSEPHUS AND CHRIST.

It is the prevailing opinion with learned Christians in modern times, that the celebrated passage in Josephus, the Jewish historian, respecting Christ, is an interpolation: and the principal objection to its genuineness is, that it is too favorable to our Savior, to have been written by any but a believer in his divine mission; certainly, too favorable to have been penned by a Jewish unbeliever. But what proof is there, that Josephus was really an unbeliever in Christ? Or, that he did not think favorably of our Lord, as a pious man and a true prophet, at least? That he had not as much faith in Christ, as a prophet, as Nicodemus, or Joseph of Arimathea? They probably did not fully believe in him as the Messiah. On this point, they had doubts. But they were candid and impartial; and therefore concluded he was a prophet or a messenger from God. Nicodemus believed in the miracles of Jesus; and therefore listened to him, and consulted him—but with all the prejudices and feelings, common to a Jew, and a pharisee, he was in doubt, if he were the Messiah. He believed in the miracles of Jesus, and therefore acknowledged his divine mission. But he was in doubt, whether he were more than a prophet as John was.

Josephus had less evidence than Nicodemus. He was born about the time our Lord suffered; and was not therefore a witness of his miraculous works. He had heard of Christ chiefly, it is probable, from the bigotted and prejudiced Jews, who grossly misrepresented both the character and the doctrines of our Lord. But no doubt, he had also heard of such a wonderful person—from those who lived in the time of Christ; and who, whether they believed him to be Messiah or not, had heard of the fame of his miracles and had even seen some of them; or, at least, knew some of the Apostles, and saw their miraculous works. If he was a man of common candor and impartiality, and knowing the reports respecting Jesus, not only from his followers, but from the impartial and those who were neutral among the Jews, he might naturally express the sentiments contained in the passage in his history. He would not be likely to dwell on the subject, nor to relate much respecting one whose claims to be the Messiah were not generally admitted, and were the occasion of much dispute in his day. His object was to record important events relating to the war between the Jews and Romans. And though it was natural for him to refer to our Savior, he would take care not to commit himself, nor to give offence, in the opinion, he expressed.

That he was more of a politician than of a religious man, we have evidence in his flattery of Vespasian, the Roman General, when he applied to him the Jewish prophecies which foretold the Messiah. There is great caution manifested in the passage; and it shows that he meant to assert nothing for himself, but merely to refer to a common report. And surely, the followers of Jesus and others also were frequently speaking of the life, doctrines and miracles of our Lord in the time of Josephus. Besides, if the passage had been interpolated, by a Christian, it would probably have been more decided and full in favor of Jesus, as the Messiah.

The opinion of Eusebius is entitled to great consideration, in this case, who wrote in the early part of the fourth century; and is generally cautious and correct. Some learned men among the moderns have also considered this paragraph as probably genuine. These remarks have been suggested by seeing a painting of our Savior, with the above passage annexed.

B.

THE ART OF BREAKING DOWN AN OPPONENT.

Among the innovations of modern times, is the art of breaking down an opponent. In other words, the art of reducing a man whose sober judgment and conscience revolt from any proposed measure, to the necessity of falling in with the current or of losing his character and influence. It is a species of management and persecution, by which measures are carried, and objects obtained, which will not endure the slow process of examination, or which will not brook the voice of dissent. As this art is pushing its way into the concerns of the church and the community from various quarters, and as few, if any conscientious men are likely to escape its grasp, some acquaintance with its character and operations, seems necessary for personal and public safety. This may be a sufficient apology for giving the following outline. The first and chief character among the *dramatis personæ* is some individual furnished with unbounded self-confidence, and if possessed of imperturbable impudence so much the better, who sallies forth as an agent, a lecturer, or revival preacher. He is based on some voluntary association, in most cases, if such a basis can be found to second his operations, and subsidize him with a handsome salary, and travelling expenses. He assumes to be an oracle; the cause he pleads has all the attributes of moral excellence, and it can be managed to advantage only by himself and in his way. In short, he is benevolence, and charity, and freedom to the oppressed, and light to the ignorant, and true religion personified. And whoever doubts, or hesitates, or questions, is a heathen man and a publican in his esteem, an enemy to all good, and fair game for his shafts.

Another important corps of the *personæ* is composed of the more excitable combustible elements of society, whose sympathies run off with their judgment and common sense, many of them very well-meaning, conscientious persons. To these elements, the agent or lecturer makes his approach, and secures their feelings by his glosses and one-sided representations. These persons are supplied with his light, and, male and female, old or young, are drilled to the service for which they are designed. Next comes the public muster, which is an anniversary, or the formation of a parish, a county, or a State Society. Now the agent comes forth, gathers his recruits around him, and presents a bold front, to look down opposition. Does the minister demur, he is given to understand that he is hazarding his influence. The rod is held over his head, and if he does not fall in, he will not only make enemies among his flock, but he will be known publicly as an enemy to benevolent operations, an enemy to the oppressed, or an enemy to revivals. And, as the agent expected, the bare mention of these epithets strikes a sensitive conscience with horror. The persons addressed cannot bear to be called the enemies of what they most love, and, making no distinction between words and things, they yield to what their better judgment condemns. The same process is pursued with other conspicuous members of the church or the community.

But should there be here and there an individual whose nerves are made of '*sterner stuff*,' who will not be frightened to act against his conscience, he must be broken down in another sense. He is represented as an obstinate bigot, an ascetic, an Ishmaelite, and dressed up in bear skins, for all the dogs to bark at. The process, in this case, is somewhat like that of the quaker, in his controversy with the dog. The peaceable quaker said to his antagonist, 'I will not strike thee, nor kill thee, but I will give thee a bad name.' So he raised the cry of *mad dog*, which soon cost the poor dog his life. If any of our friends should come in contact with this art, and find its power pressing upon them, we have a word or two of advice to give.

In the first place, we would advise them to esteem very lightly their comforts and conveniences in comparison with a good conscience. Honesty is the best policy in the end. Cranmer, to save his place and his life, made a dishonest compromise with his enemies. But it availed him not. If any have places or interests which they are unwilling to sacrifice to truth or duty, they must expect trouble. The enemy will take advantage of this state, and if they are drawn into the snare, they lose what place or outward comforts cannot repay, and in all probability they lose both.

Another thing is obvious from the method of this attack. It breaks down by taking opponents in detail; it cuts off one and another by a secret influence. It is an operation altogether piratical. The remedy then which is indicated is united efforts of defence. Let those who have reason to apprehend such an influence, take their stand, and gather around them all of similar feelings, for mutual assistance. Let them obtain and circulate in the community the means of correct information, and open the sources of light, that the community be correctly informed, and that the false pleas and sinister movements of agitators be exposed. Many men, by a little parsimony and apathy in regard to the proper means of defence, have sacrificed their most important interests, and perhaps their usefulness for life. Light is the grand remedy for all works of darkness, so far as means are concerned. But to obtain and diffuse light, the appropriate means must be put in requisition. And, unless the friends of truth and good order are roused to united and vigorous effort of this kind, we have reason to fear that our civil and religious institutions will be broken down and all the elements of society thrown into a chaotic state.

FOR THE REGISTER AND OBSERVER.

RECOLLECTIONS OF A SERMON PREACHED BY THE REV. MR H. OF D. AT DR LOWELL'S CHURCH, APRIL 15, 1838.

Boston, April 18th, 1838.

Mr Editor,—My parents require that I should give them an account in writing, of, at least, one of the sermons which I hear on each Sabbath; and wishing to see how one would look in print, I shall feel obliged, provided it meets your approbation, by your publishing the enclosed in your next paper.

JAMES iv. 7.—'Resist the Devil, and he will flee from you.'

The ancient Jews, to whom this epistle was addressed, believed in an imaginary spirit, which was always near, tempting them to do evil; and on this account, they are often warned to shake off the fetters, with which the Prince of darkness threatens to bind them. And to us as to them, comes the injunction, which we must obey if we would conquer; resist the wiles of satan.

Temptations every where surround us; there stands Avarice, by his heap of gold; and there is Indolence, a mishapen form, reclining on her velvet couch; and there is Pride decked in gold and purple. They all beckon to us, they all promise to make us happy; but how deceitful are their words! we must repel them, if we would live, and the only way to repel them is not to listen to them. Meet them at the threshold of the heart, and say to them; 'thus far may'st thou come, but no farther;' send them back with their mission unfulfilled, and they will be much more likely not to trouble you again. Do not hesitate about dismissing them; stop not to think, for doubt and indecision are the signals of their conquest; if you say, let me consider, they have won half the victory.

Repine not, my friends, when temptations come upon you; they come to all; they must come to all; and it is for us to say, whether they shall raise us higher or sink us lower.

They visit every age; they hang over the cradle, and attempt to conquer the untried heart of the infant sleeper; they attend on youth and on manhood; and they follow the declining steps of age; they are ever ready to add one gem to the victor's crown, or place another fetter on the chains of the vanquished.

Think not to be perfect without temptation; virtue springs, Phœnix like, from the flames of disorder and disunion; the gold must be tried before it is placed in the imperial crown.

And now comes the question; how are we to resist the devil? I answer. 1st, By an implicit reliance on the goodness of God. 2d, By prayer, and the sacrifice of a broken heart. 3d, By faith.

Thus and thus only shall we be able to come off conquerors. The man that would be perfect *must* resist temptation; and if he does, he may be assured that the devil will leave him, and angels will come to cheer and to minister unto him, and he will go safely through this world, and soon reach the other, there to dwell in peace and harmony by the redeeming love of the Lord Jesus. F. S. W.

SIMPLICITY.

All the works of God are admirable, whether we consider them in reference to the wisdom of their contrivance, or the benificence displayed in their ends. But notwithstanding the wisdom and benignity which meets us, and excites our wonder at every step we advance in the kingdoms of nature or of grace, there is nothing more remarkable than the simplicity of the means by which God is pleased to accomplish his purposes. Examples of the simplicity of wisdom are ever at hand. The exhalations and clouds, which water and refresh the earth, rise and descend through the agency of heat alone. All the winds, from the gentle zephyr that plays upon the water at eventide, to the hurricane that uproots the sturdiest trees, and sweeps away the labored monuments of man, are procured by one and the same cause, heat.

Even that singular phenomenon the waterspout, may be ascribed in some measure, if not altogether, to some modification in the agency of heat; for it is sometimes attended with an extraordinary depression of temperature, as the writer once experienced in the southern Pacific. To turn our eyes from the sublimer objects of nature to those that seem less assuming, we see the honey-suckle twining round the neighboring shrubs simply through the action of heat upon the sides exposed to its influence, just as a sheet of paper bends when held to the fire.

As one of the most familiar instances of simplicity of contrivance, we might cite the aspen. Had it been proposed as a problem, to find what should be the nature of a leaf that would quiver in the lightest possible agitation of the air, it could not have been more clearly solved than by the mere inspection of the leaf and its leaf-stalk.

If the aspen leaf were held up in the hand so that its edges pointed north and south, the edges of the stalk would point east and west; but in the leaf of the elm, *both* the leaf and the stalk would point in the same direction; or, as commonly explained, the plane or level of the leaf is exactly perpendicular to the plane of the foot-stalk.

These instances with a countless multitude of others which might be drawn from all quarters of creation, suggested to us the wisdom and propriety of making simplicity the reigning principle of our lives. Our plans should be simple; the means selected for carrying them into execution simple; the whole bent and tenor of our conduct in prosecuting them simple. The student in literature or science will find that his proficiency is comprehensive and well founded, in proportion to the simplicity of the methods pursued.

SELECT SENTENCES FROM THE GERMAN.

1. The Christian has indeed his star in Heaven, like the wise men of the East; but he must also hold his lamp in his hand, like the five wise virgins.

2. To try to ameliorate religion by means of reason, seems as if a man were to attempt to regulate the course of the sun by his family time-piece.

3. Where reason speculates, religion possesses no living conviction. The philosopher reflects, the Christian sees. Blessed is the Christian; his body serves his soul; his soul serves his God.

4. The hour-glass reminds us not only of the rapid flight of time, but also of the dust to which we must ere long be reduced.

5. Without humility man is an eternal lie.

6. Many are the flowers which open under the influence of the sun; one only, however, does so invariably. My heart, be thou the sunflower; be not only open to divine influence; likewise obey thy God.

7. The truly religious man casts into one scale houses, lands, merchandize, fame; in the other he places the worth of his immortal spirit, and thus exclaims, 'What shall it profit me if I gain the whole world and lose my soul, or what shall I give in exchange for my soul!'

FOR THE REGISTER AND OBSERVER.

THE LOCK OF HAIR.

BY MRS JANE E. LOCKE.

'I have a son, a third sweet son, his age I cannot tell.'

Oh would ye know why thus I prize this little lock of hair;
Why thus I press it to my heart and treasure it with care?
Or why I sit and gaze upon 't and moisten it with tears,
And place it with the holy things left by departed years?—
It is a tender tale, and sad, but one I love to tell,
For oft amid earth's gayest scenes my thoughts on it will dwell,
And from time's brightest visions too my heart away will turn,
And for the love it cherished erst, in anguish deeply yearn.

I had a little daughter once—'Twas in the summer time,
When birds within the nest were fledged, and flowers all in their prime
That first I pressed her downy cheek and heard her infant tone,
And felt in richness of my heart that she was all my own.
Daughter of many prayers was she, and gift of many tears;
The treasure of my choicest hope, and of my tenderest fears.
And she was fair, nay, *beautiful*, and her bright lovely smile
Could always from my o'erfond heart its weariness beguile:
And then the holy light of *mind* from out her eye that beamed,
More charming far than all to me, and loveliest it seemed.
The wisdom too, of years, seemed hers, tho'. years she numbered not,
And few indeed the months she told, so brief her earthly lot.
Yet she would sit upon my knee and earnest prattle o'er,
With thoughtful gaze her infant tale as 'twere a sage's lore.
And oft I thought, and pleased my heart with the vain cherished dream,
That when to woman's form she grew, how dear would be the theme,
How fraught with virtuous mind, and rife with ever filial love,
And what a destiny of good her onward life would prove.
Fondly I clasped her to my heart, yet scarcely realized,
That God the blessed giver was, the gift so much I prized.
And so the spoiler came, his hand on the dear treasure laid,
The poison spread—I saw the flower upon my bosom fade;
Yet to her gave the lily's bloom and brightened up her eye,
As if to add unto his work a deeper poignancy:
But still she smiled, and patient looked, and warily she caught
The gentle step and waving hand as if relief it brought.
The body wasted day by day, while fast the mind matured,
The soul perfecting thus for Heaven, that better land secured.

One morn she early woke and looked as earnest she would tell
A tale of wonder or of woe, a tale she knew full well!
How eager was that tender gaze, what speaking fervency,
Dwelt on the features of her face, and kindled up her eye.
It was a scene would melt the heart.—At length a feeble wail
Was heard, her agony was o'er, and thus was told the tale.
'Twas death indeed, the tale *was* told, and there the ruins lay,
While there were few to sympathize, for friends were far away:
Yet when we dressed the tiny form and placed it on the bier,
Nature e'en from the stranger's heart wrung forth the pious tear.
And in *their* sepulchre we laid, with bitter woe and pain,
The precious guerdon God had given, but to resume again.
But from her icy brow I took, with sigh, and tear, and prayer,
E'er her dark coffin lid we closed, this little lock of hair,
And more than gold I value it, or jewel e'er so fair.

And now earth's beauty all seems marred, the gorgeous sparkling night,
And the more glorious glittering morn, fail e'en to charm my sight,
And song of birds, and wild wood flowers, have lost their loveliness,
For rather would I gaze upon this shining auburn tress.
But tho' the night more gloomy seems as falls a worshipped star,
Yet when to heaven its light ascends, that heaven is brighter far.

RECORDS OF LONGEVITY.

[Extract from Sir William Temple's Essay on Health and Long Life.]

'Of what passed before the flood, we know little from scripture itself, besides the length of their lives; so I shall only observe upon that period of time, that men are thought neither to have eat flesh nor drunk wine before it ended. For, to Noah, first, seems to have been given the liberty of feeding upon living creatures, and the prerogative of planting the vine. Since that time we meet with but little mention of very long lives in any stories, either sacred or profane, besides the patriarchs of the Hebrews, the Brachmans among the old Indians, and the Brazilians at the time that country was discovered by Europeans. Many of those were said then to have lived two hundred, and some three hundred years. The same terms of life are attributed to the old brachmans; and how long those of the patriarchs were, is recorded in scripture. Upon all these I shall observe, that the patriarchs' abodes were not in cities, but in open countries and fields: that their lives were pastoral, and employed in some sorts of agriculture: that they were of the same race to what their marriages were generally confined: that their diet was simple, as that of the ancients is generally represented; among whom flesh and wine were seldom used, but at sacrifices or solemn feasts. The brachmans were all of the same races, lived in fields and in woods, after the course of their studies was ended, and fed only on rice, milk and herbs. The Brazilians, when first discovered, lived the most natural, original lives of mankind, so frequently described in ancient countries, before laws, or property, or arts made entrance among them; and so their customs may be concluded to have been yet more simple than the other two. They lived without business or labor, further than for their necessary food, by gathering fruits, herbs and plants. They knew no drink but water; were not tempted to eat or drink beyond common appetite and thirst; were not troubled with either public or domestic cares, nor knew any pleasures but the most simple and natural.

From all these examples and customs it may probably be concluded, that the common ingredients of health and long life are great temperance, open air, easy labor, little care, simplicity of diet, rather fruits and plants than flesh, which easier corrupts, and water which preserves the radical moisture, without too much increasing the radical heat. Whereas, sickness, decay and death proceed commonly, from the one preying too fast upon the other, and at length wholly extinguishing it.'

LONGEVITY OF EARLY CHRISTIANS AND OTHERS.—'It is surprising to what a great age the eastern Christians, who retired from the persecutions into the deserts of Egypt and Arabia, lived healthful on a very little food. We are informed by Cassian, that the common measure for twenty-four hours was about twelve ounces, with only pure water for drink. St. Anthony lived to 105 years, on mere bread and water, adding only a few herbs at last. On a similar diet, James the hermit lived to 104. Arsenius, the tutor of the emperor Arcadius, to 120. Sixty-five years in society, and fifty-five in the desert. St. Epiphanius, to 115; St Jerome to about 100; Simeon Stylites, to 109; and Romualdus to 120.

'And it is wonderful in what sprightliness, strength, activity, and freedom of spirits, a low diet even here in England, will preserve those who have habituated themselves to it. Buchanan informs us of one Laurence, who preserved himself to 140, by the mere force of temperance and labor. Spotswood mentions one Kentgern, (afterwards called St Mongah, or Mungo, from whom the famous well in Wales is named) who lived to 185 years; and who, after he came to years of understanding, never tasted wine nor strong drink, and slept on the cold ground. My worthy friend Mr Webb, is still alive. He, by the quickness of the faculties of the mind, and the activity of the organs of his body, shows the great benefit of a low diet; living altogether on vegetable food and pure water. Henry Jenkins lived to 169 years, on a low, coarse and simple diet. Thomas Parr died at the age of 152 years and nine months. His diet was coarse bread, milk, cheese, whey and small beer; and his historian tells us, that he might have lived a good while longer if he had not changed his diet and air; coming out of a clear, thin air, into the thick

air of London, and being taken into a splendid family, where he fed high, and drank plentifully of the best wines, and as a necessary consequence, died in a short time. Dr Lister mentions eight persons in the north of England, the youngest of whom was above 100 years, and the oldest was 140. He says, it is to be observed that the food of all this mountainous country is exceedingly coarse.'—*Cheyne's Essay on Health and Long Life.*

A PATRIARCH.—The Springfield Gazette says—'There is now residing in Southwick, Massachusetts, a man who was born February 23d, 1738, O. S., and who of course was one hundred years old the 6th day of this month. We were informed by a gentleman the other day, that he lately called upon him and found him in good health and spirits. He enjoys the society of his friends and participates in their conversation with pleasure. Instances of such longevity are rare.'

RARE INSTANCE OF OFFICIAL LONGEVITY.—Moses Hopkins, Esq, a son of the divine, whose name is distinguished with the popular system of Calvinistic theology, died at Great Barrington, Mass., on the 9th March, aged 80. He had been the register of deeds for the county ever since the year 1778, and postmaster of the rural village, where, if we rightly remember, his father was once the settled pastor, since 1797.

The Charlestown (Va.) Free Press says—'Negro Dick, a slave belonging to the estate of the late Dr Alexander Straith, of this county, closed a few days since an earthly career of 108 years duration—having commenced his pilgrimage in 1730, two years before the birth of Washington.' (March 1838.)

Louis Philippe has granted to Antoine Delpuch, the oldest soldier of the army, now 118 years of age, resident of the Cantal, a donation, in addition to the pension which the veteran has long received from his majesty's privy purse.

There is a couple at Nyack, named Acker, who have lived together seventy-two years as man and wife. The husband is ninety-six years of age, and the wife ninety-two.

Died, at Newtonbreda, Ireland, Samuel Oliver, aged 104. He was admitted out-door pensioner of Chelsea Hospital in April 1775, at which time he was discharged for being consumptive, and has been receiving the pension from that time till his death, a period of upwards of 62 years.—*Christian Herald.*

[From the Boston Recorder.]

SUFFERINGS OF THE EARLY CHRISTIANS.

In perusing the early history of the Church, there is nothing which more forcibly arrests the attention and appals the mind, than the terrible sufferings which the early Christians endured, and over which they triumphed. Let us for a moment contemplate them.

Go with me to the province of Bythinia. Its cities and villages are thronged with Christians. Every day witnesses their increase, and the temples of the Roman gods are abandoned. Pliny is the governor of the Province. An edict comes from the Emperor at Rome, demanding that Christianity be utterly exterminated; that those who will not renounce it, who will not revile Christ and adore the heathen gods, be put first to torture and then to death. It is a command from Rome, and the arm of Rome, of appalling power, is raised to enforce it. It makes the blood run cold to imagine the conflict now to ensue; a conflict between the power of bodily agony and the stability of regenerated hearts. A few of the timid and half converted, shrink from the terrible ordeal, and renounce the Savior. The rest nerve themselves to endurance. They fast and pray, and pray and fast. They call upon Christ for help; they try to encourage one another, and look forward to the hour of trial, with trembling hearts, for fear they should not be able to sustain the burden they are called to bear.

Go into the hall of Judgment, and witness the scene there. It is morning. Pliny is seated to judge and to condemn. Ferocious Roman soldiers drag into the hall a Christian family. A father and mother with their son and daughter, compose the trembling group. The hour of trial has come.

Are you a Christian? says Pliny to the father.

I am!

Will you revile Christ and worship the gods?

No!

Bring in the instruments of torture. Will you renounce Christ?

No!

Apply the instrument.

Bone after bone breaks beneath the dreadful wheels.

Will you renounce Christ?

No, groans out the agonized Christian.

The glowing pincers are applied, and nerve after nerve is lacerated, till the whole frame is a mangled mass, quivering with agony.

Will you renounce Christ?

No, feebly exclaims the exhausted sufferer.

Take him to his death.

And as the father is hurried to the yard to be beheaded, he turns his languid eyes to his fainting family, and says, 'they that endure to the end shall be saved.' He forgets himself and his own agony in his solicitude for his wife and children. And as the axe falls upon his neck, his lips are moving in prayer that they may be sustained.

And now the mother stands before the judge! And how will woman's nerves endure this trial? The mother's heart is in a tempest of anguish for the trembling daughter at her side. And as the wheel crushes her limbs, and the flesh is torn from her bones, her only cry is, 'Oh God of mercy, help my children.'

The soldiers, maddened with rage, drag her rudely to the block, and the next moment her headless trunk lies by the side of that of her husband.

And now the daughter takes the stand; trembling, fainting, praying, she clings to her Savior. But as the wheels perform their dreadful work, and the pincers tear her youthful limbs, one dreadful shriek pierces every ear, and a frantic cry of the renunciation of Christ escapes her lips.

But the cry was but the delirium of her agony. For ere the torturers have time to stop their work, she renounces her renunciation. She cries for forgiveness. She clings to the Savior, and in contrition for her momentary and almost unconscious denial, forgets her pain, and terrifies her executioners by the calm, the unearthly determination with which she invites them to finish their work. They do finish it; terribly do they finish it. And the sound of the beheading axe upon the block has not died away, before this family of martyrs are reunited in their Savior's arms.

But let us leave this dreadful scene, not forgetting that for days and weeks and months this bloody persecution raged with unsparing rapidity; and that these very sufferings by the fortitude with which they were endured, multiplied converts to the Savior.

Let us go from the province to the capital.—It is a Roman holiday. Let us go to the Coliseum. A hundred thousand spectators crowd its vast amphitheatre, rising rank above rank, almost to the clouds; lank, half famished lions are growling along the avenue, flashing their fierce eyes upon the multitude beyond their reach; the impatience of the countless throng is manifested by loud murmurs, like the noise of many waters, as the expected sport is delayed.

An iron door on one side of the arena, is cautiously opened. Every eye is fixed upon it. A female is thrust in, and the door closed. There is a growl and a rush, and her limbs are torn into a thousand pieces, and crumbled beneath the teeth of the contending lions. One shout from the vast multitude, louder than ocean's tempest rends the air, when again the door is open and another victim is thrust in for their sport. What is the crime of these sufferers? They are Christians. They have renounced the idol gods of Rome, and have become the disciples of Jesus.

But let us turn from this dreadful spectacle and go to the gardens. It is a lovely evening. Every tree is spangled with many colored lamps. Through the foliage, the illuminated palace turns night into day. All that Rome can give of splendor or of elegance, adorn the walks. Statues crowd the corners and hover around the fountains, and music of enchanting melody is breathed, as by magic, from every arbor and grove.

But what means those shrieks, which now and then rise above the murmur of the multitude, and with awful discord pierce through the harmony of Nero's most accomplished bands?

What mean those bonfires blazing so brightly, resembling the human form convulsed as if with pain, and emitting their mysterious shrieks? They are living Christians, wraped in sheets, smeared with tar and pitch and bitumen, and fired to light the pathway of Nero's chariot, and to give brilliance to the rejoicings of the population of Rome.

These were the trials of early Christians. The young man who then became a Christian, went to be mangled at the wheel, and to be beheaded at the block. Young man, why do not you become a Christian? Associates will revile me, you reply. If I give my heart to Christ, and consecrate my life to his service, I cannot mingle in gaiety, and flutter through life in pleasure. The Roman youth who joined the church of Christ must endure the utmost of bodily agony, and lay down his life. If you in sincerity of heart, join the friends of Jesus, you have nothing to fear but the jest of the wicked.

A day of judgment is coming. And the pleasure-loving young man of these privileged days must stand by the side of the youthful martyrs of Rome.

The youthful females of the present day who now neglect the Savior, must stand in the judgment by the side of their Roman sisters, who so loved the Savior that for his sake they would lie down upon the torturing wheel, and feed the famished lion with their bodies.

How will you meet the contrast?

Roxbury, Nov. 1837.

[From the London Patriot.]

MARTYRDOM IN MADAGASCAR.

The following are extracts from a circular letter of deep interest addressed by the Secretaries of the London Missionary Society to the Friends of Missions:

Never since the existence of the London Missionary Society has a more intense feeling been created at the Board of its Directors, than was produced on Monday evening, the 8th inst., when communications were made and letters read, detailing the rigorous proceedings of the Government of Madagascar against the disciples of the Redeemer in that country. Suspending all other business, and acting under deep emotions, that will not soon be forgotten, it was felt to be a solemn duty, to bow in prostrate humiliation before God, and to pour out supplications at the Throne of Grace on behalf of that hallowed cause which the enemy is attempting to crush, and of the persecuted flock now 'resisting even unto blood.'

Rafaravavy, an early convert, an honored female saint, has, like Antipas, proved faithful unto death, and has received the crown of life. Many of the native Christians have been called to suffer imprisonment, loss of liberty, and confiscation of property. As yet the history of this persecution is unstained by the record of a single instance of apostacy.

All public worship being forbidden by the edict of 1835, those who had professed faith in the Savior were reduced to the alternative of meeting death by direct opposition to the mandates of the Sovereign, or maintaining in private the use of the few means of religious improvement remaining among them, or created by their own zeal and affection. Thus, neither provoking the threatened displeasure of the Queen, nor timidly shrinking into entire concealment, a few were in the habit of meeting on the Sabbath, on a mountain at some distance from the capital, for the purpose of reading the Scriptures, singing, and prayer. These have lately been detected; and the circumstance has led to further search. A box of Christian books, found near the residence of the eminent Christian woman already mentioned, led to her apprehension and imprisonment; her house and property were immediately given up to plunder; and she herself, after several days of suffering inflicted with a view of extorting from her a confession of the names of her companions, was sentenced to an ignominious death, by the hands of the common executioner. Fifteen others had been apprehended, and condemned to the utter and final loss of liberty, never to be redeemed by their friends; and with the further stipulation, that, if transferred to other masters, it shall be on the condition of their being compelled to labor from morning to night, to the utmost limits of their strength. Their property has been also confiscated. Of those who were married, their wives and children, whether professing Christianity or not, have also been reduced to slavery, but with the mitigating circumstance of permission to be redeemed. The total number thus affected is said to amount to nearly one hundred.

Strong, however, as are the claims of these suffering survivors, if, indeed, they yet survive, the strongest interest seems to concentrate around the closing days of the honored protomartyr of Madagascar, Rafaravavy.

From the time of her having professed her faith in the Lord Jesus Christ, which was about seven years ago, she gave the most satisfactory evidence of the power of the Gospel in its transforming influence, and in her whole deportment honorably exemplified the Christian character.

In the summer of 1836, her faith and patience were put to a severe test, endured the trial, and were found more precious than gold, though tried with fire. An accusation was laid against her before the Government by some of her slaves, of her having observed the Sabbath, retained and read a copy of the Scriptures, and conversed with some of her companions, on religious subjects. These were the crimes laid to her charge. She denied not, but confessed the truth of the accusation; and neither the gray hairs of a parent, a zealous idolater, could persuade, nor the frowning threats of the Sovereign could terrify her into abandonment of her profession. In daily prospect of death, she then remarked to a beloved friend, to whom she was accustomed amidst mutual tears to pour out the feelings of her heart, that as to her life she felt indifferent; that if her blood were to be shed on the land, she trusted it might be the means of kindling such a feeling of interest in Madagascar as should never be extinguished. 'Did not the Savior forewarn us,' said she, 'that we should incur the hatred of all men for his sake? The Son of God has died in our stead, and that will shortly redeem us from all our sufferings. I know in whom I have believed; and though my blood be shed, the word of God must prosper in this country.' She added, with great feeling, 'Pray for me, that if it be the Lord's will I should suffer now, that he would take my soul to him; but that if I am spared, I may live more than ever to his glory.' Nothing grieved her, she remarked, so much as the spiritual state of those around her; and that the immediate prospect of martyrdom itself was less painful to her than seeing all her connections living in wickedness.

The Queen did not, at that time, think fit to inflict on her the punishment of death. She was condemned to be 'very ilany,' that is, a pecuniary fine was imposed, equivalent to half the amount of her estimated value, if sold into slavery; and she was severely threatened, and warned, that 'though her life was spared, she should be taught a lesson not to trifle with the edict of the Queen.'

While many of the members of her family, indignant with her accusers, as slaves, who ill requited former kindness, threatened punishment, she assured them, on her liberation, that she cherished no resentment, but freely and fully forgave them. She sought divine mercy on their behalf, earnestly admonished them, affectionately prayed with them, sought to lead them to repentance, and endeavored to direct them to the Savior.

It will not create surprise to hear that the continued persecution, which has now burst forth with increased violence, should have found her among its earliest victims. Her last moments are thus described in a letter from Mr Johns:—

'On the books being found near her house, her entire property was given up to plunder, her person secured, and her hands and feet loaded with heavy iron rings. She was menaced in vain during a period of from eight to ten days, to induce her to impeach her companions. She remained firm, and perfectly composed; and was put to death by spearing on the 14th of August, 1837. She had said repeatedly by letter, to her friend, Mrs Johns, 'Do not fear on my account. I am ready and prepared to die for Jesus, if such be the will of God.' She was most wonderfully supported to the last moments of her life. Her age at the time of her death was thirty-eight years. Many even of the old people remarked, that they had never seen any one so 'stubborn' as Rafaravavy; for, although the Queen forbade her to pray, she did pray even when in irons, and continued to preach Christ to the officers and to the crowd that followed her for nearly three quarters of a mile, from the place of public condemnation to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, even till the executioner's spear, thrust through her body, deprived her of the power of utterance.'

In relation to her death, Mr Baker, justly remarks:—Never in the annals of the Church did a Christian martyr suffer from motives more pure, simple, and unmixed with earthly alloy. She had never heard of any after-glory of martyrdom on earth. No external splendor had been cast around the subject in her mind, by reading any lives of martyrs. All was to her obloquy and contempt. Her own father and relatives to the very last accused her of *stubbornness*. The people generally regarded her as *stubborn*, and worthy of punishment even on that account. She had no earthly friends to support and cheer her. She was not poor in outward circumstances, and, by recantation, and by humbling herself to beg pardon of the Queen, she might very probably have saved her life. But her whole heart, as her letters testify, was filled with the love of Jesus. She endured as seeing him who is invisible. Her letters are composed principally of passages from the gospels and epistles, and these, doubtless, under the influence of the Holy Spirit, were the entire support of her mind in the last hour of trial. If the 'blood of the martyrs is the seed of the church,' we may trust that Rafaravavy will not have died in vain. She died directly and exclusively in defence of the Gospel.'

Where is the Christian who will not realize a glow of sacred delight and rapture in finding that, after eighteen centuries have passed, the Gospel he has embraced is still the grand consolation it ever was, even in the most dark and perilous scenes of human existence? Where is the friend of Missions who will not rise from the record of these facts, and exultingly bless God that the religion of the Cross can still provide, even in the midst of pagan hostility and cruelty, its confessors and its martyrs? Where is the sceptic that can withhold his tribute of respect on contemplating such elevated moral courage, such strength of principle amidst appalling dangers, and such meek submission under accumulated sufferings?

The events of deep and solemn interest which have occasioned our present communication will not be regarded as affecting the members of the London Missionary Society only, but will, we are persuaded, appeal with equal force to the disciples of Christ in every section of the church in our beloved country, (once the scene of similar cruelty and suffering for His name's sake;) the churches of Europe, America, and the entire fellowship of believers throughout the world will also devoutly respond to the reiterated plea of their brethren in bonds. All true Christians are members of but one body, and the unity and oneness of that body, so beautifully and strikingly illustrated by the Apostle in the declaration, that 'whether one member suffer all the members suffer with it,' will, we feel assured, be exemplified on this occasion; and throughout that body the most tender and hallowed sympathies will be felt, and fervent and united prayer will arise until the Lord shall come forth out of his place, make bare his holy arm, and effect deliverance for those who are now drawn unto death, and are ready to be slain.

We are, dear sir,
On behalf of the Directors,
Faithfully and affectionately yours,
WILLIAM ELLIS, } Secretaries.
JOHN ARUNDEL, }
Mission House, London, Jan. 17, 1838.

[From the Colonization Herald.]

LIBERIA AS IT IS.

It is now sixteen years since the first settlement in Liberia was established, on Cape Mesurado. In 1821 the American Colonization Society purchased a part of the Island of Sherboro, distant about 120 miles from Cape Mesurado, and during that year and the following a vigorous, but ineffectual effort was made to plant a colony there. The treachery of the natives, the insalubrity of the climate, and a series of melancholy disasters finally compelled its abandonment, and the society directed its attention to the more eligible site mentioned above; where, in 1822, after a protracted negotiation, a purchase was made, and a feeble band of emigrants took possession.

As my object at present is not to trace the progress of the colony through its various fortunes, I shall reserve for another article an account of the early trials and difficulties, as well as the many daring and heroic achievements with which its history is fraught, and come at once to the bright picture of its present condition and prospects. Liberia (stretching along 300 miles of the coast, and extending from 10 to 40 miles inland) now numbers four separate colonies, viz:

MONROVIA, established by the American Colonization Society, including the towns of *Monrovia, New Georgia, Caldwell, Millsburgh,* and *Marshall*—

BASSA COVE, established by the United Colonization societies of New York, and Pennsylvania. The colony includes *Bassa Cove* and *Edina.* The latter village was founded by the American Colonization Society, and lately ceded to the United Societies—

GREENVILLE, established by the Mississippi and Louisiana Colonization Societies at SINOU—

MARYLAND, established by the Maryland Colonization Society at *Cape Palmas.*

In the nine villages enumerated above there is a population of about 5000—all of course colored persons—of which three thousand five hundred are emigrants from this country, and the remainder natives of Africa, mostly youth, who have come into the colonies to learn 'Merica fash,' and make themselves 'white men,' by conforming to the habits of civilization and becoming subject to our laws.

The commerce of the colonies, though in its infancy, is already extensive. From $80,000 to $125,000 is exported annually, in camwood, ivory, palm oil, and hides; and an equal or greater amount of manufactures and productions of Europe and America are brought into the colonies in return. Monrovia, which is the largest town and principal seaport, carries on a considerable coasting trade, by means of small vessels built and owned by her own citizens. Not less than 12 or 15 of these, averaging from 10 to 30 tons burden, manned and navigated by the colonists, are constantly engaged in a profitable trade along seven hundred miles of the coast.

The harbor of Monrovia is seldom clear of foreign vessels; more than seventy of which, from the United States, England, France, Sweden, Portugal, and Denmark, touch there annually.

BASSA COVE and CAPE PALMAS have both good harbors, and possess great advantages for commerce. Already their waters are gladdened by the frequent presence of traders from other countries, and in a few years, when the hand of enterprise shall have developed the rich mines of wealth which nature has so abundantly provided there, these growing towns will become the centres of an extensive and important business.

SINOU, too, possesses an excellent harbor, and is the natural outlet of a vast tract of rich and productive country. Under the fostering hand of its enterprising founders, it must soon become an important link in the great maritime chain of Americo-African establishments. The productions of the country, which may be raised in any quantity for exportation, are *coffee, cotton, sugar, rice, indigo, palm oil,* together with the *gums, dye-woods, ivory,* &c., which are collected from the forests.

The state of morals in the colonies is emphatically of a high order. Sabbath-breaking, drunkenness, profanity, and quarrelling are vices almost unknown in Liberia. A temperance society formed 1834 numbered in a few weeks after its organization 500 members, at the time more than one-fifth of the whole population.

At BASSA COVE and CAPE PALMAS, the sale and use of ardent spirits are forbidden by law. In the other colonies the ban of public opinion so effectually prohibits dram drinking that no respectable person would dare indulge an appetite so disreputable.

There are eighteen churches in Liberia, viz: at Monrovia 4, New Georgia 2, Caldwell 2, Millsburgh 2, Edina 2, Bassa Cove 3, Marshall 1, Cape Palmas 2. Of these, 8 are Baptist, 6 Methodist, 3 Presbyterian, and 1 Episcopalian.

As there are forty clergymen in the colonies, all the churches are not only regularly supplied with preaching, but religious meetings are held in many of the native villages.

Seven hundred of the colonists, or one-fifth of the whole population, are professed Christians, in good standing with the several churches with which they are connected. As might be expected, where so large a proportion of the people is pious, the general tone of society is religious. No where is the Sabbath more strictly observed, or the place of worship better attended. Sunday schools and bible classes are established generally in the churches, into which, in many cases, the native children are gathered with those of the colonists.

There are ten week-day schools in all the settlements, supported generally by education and missionary societies in this country. The teachers in most cases are colored persons. A laudable thirst for knowledge pervades the community, and a great desire is expressed for an acedamic institution, toward the support of which they would contribute liberally; though as yet they are scarcely able to establish one single handed.

In some places, as at BASSA COVE, literary societies are formed for mutual improvement, much on the plan of village lyceums in this country.

At Bassa Cove and Monrovia there are public libraries for the use of the people. The one at the former place numbers 1200 or 1500 volumes.

A monthly newspaper is published at Monrovia. The articles in this paper afford good testimony of the general intelligence of the people, and reflect great credit upon the talented editor, a colored man.

There are at present 25 or 30 white persons connected with the various missionary and education societies, or attached to the colonies as physicians, &c. The government of Liberia is essentially republican. All the officers except the Governor, (who is appointed by the Colonization Society) being chosen by the people. Elections are held annually in every village and are conducted with great propriety and decorum. A vice-governor, legislative counsellors, a high sheriff, constables, &c., are some of the officers elected annually. The militia is well organized and efficient. The officers and men exhibit a degree of enthusiasm in the performance of their duty seldom witnessed elsewhere; and on field days their neat and orderly appearance, their thorough discipline, and the promptness and precision of their evolutions, command the admiration of every observer.

There are a number of volunteer corps, regularly uniformed and equipped. These of course are the elite of the Liberia militia; and indeed many of them would lose nothing by a comparison with our own city guards.

T. B.

CHRISTIAN REGISTER.

BOSTON, APRIL 28, 1838.

WHAT SUNDAY SCHOOL CHILDREN CAN ACCOMPLISH.

We have often thought that one of the most beneficial methods of making the instructions of the Sabbath School effectual upon the characters and hearts of the children, and also of enabling these institutions to exert their influence to the fullest extent, for the cause of Christianity, would be, to furnish to the pupils opportunities for *doing some christian work*, such as visiting the sick, contributing to the necessitous, using their influence to correct the evil habits of their associates, &c. &c. Under the direction of judicious Teachers, this principle might be applied to practice with the very best results. Indeed, we have no doubt that it is often employed by the most experienced and devoted, to rivet their sacred precepts, and to quicken and strengthen the progress of their scholars in the Christian life. They certainly have the very highest and safest authority for employing it—over and above the reasonableness of the thing—in the example of the Children's Friend and Model, who, we all know, even at 12 years of age, deeply and earnestly felt it to be his duty and delight to '*be about his Father's business.*'

The young should not only give their tender and fresh *affections* to their Father in Heaven, but also lend their willing hands and feet to do his bidding, and work His work. If it be delightful to observe, in children, evidences of early piety, and, sweet to hear their voices sing the praises of their God; it is certainly still a lovelier and more affecting sight, to see them engaged in active benificence, and following, with earnest eye and bounding step, in the path of Him who went about doing good.

It happened once, in the course of a general address to our own Sunday School, that we had occasion to allude to some interesting and touching circumstances in the condition of a poor family, which we had accidently discovered in an obscure alley at the Northern part of the city. The children listened with that fixed attention and apparent sympathy which they always lend to tales of human suffering. We expected nothing further from them, than a glow of benevolent emotion, or perchance, from the more susceptible, the tribute of a tear. But, on the next day, when going up the long alley towards the humble dwelling of the subject of our Sunday's story, we overtook two little girls, carrying, one a large bundle and the other a basket, who proved to be two of our Sunday School scholars, who had walked at least a mile to seek out Mr T's garret. Taking them by the hand, we led them up three flights of stairs, when, on opening the door of the sick man's room, we saw another of our little girls with her mother seated at the foot of the low bed; and were told by the poor woman that five different members of our School had already visited her that day, and abundantly supplied all her immediate wants.

We mention this trivial anecdote, merely to show how easy it is to turn the sympathies of children practically to account; and how ready they are, at a mere suggestion, to exert themselves in good works, and to lay the solid foundation of habits of benevolent and useful action.

The principle to which we have briefly alluded, has been in some places extensively reduced to practice. For example: in the Mercer Street Church, in New York, there exists an Association, called the 'SABBATH SCHOLARS' SOCIETY.' We learn from the New York Evangelist that

This Society began its operations about a year since. It then engaged as their missionary, the Rev. Mr Payson, from Salem, and sent him out to the state of Michigan, at the yearly salary of $400. They looked upon Michigan with peculiar interest, as being the youngest of the states—the '*little sister*' of the others, as Mrs Sigourney expresses it. No better man could they have selected for the field of his labors.

During the year, Mr Payson has labored in twenty-one counties in Michigan, two in Indiana, and three in Ohio; travelled nearly 3,000 miles; organized and re-organized eighty Sabbath schools; gathered in 3,400 scholars, 1800 of whom had never before been in a Sabbath school at all; put into circulation nearly 4,000 Sunday school books; and had the pleasure of seeing eleven teachers and seventy-three scholars make a public profession of their faith in Christ. All this in *one* year, accomplished by the instrumentality of the scholars of *one* Sabbath school in the city of New York, and at the pecuniary expense of only $400!

What a powerful sermon for the cause of missions is such a report!

There is one thing, in the history of this Society, particularly worthy of notice, viz. that this Society began its work of love just at the time that the pecuniary embarrassments of the country were most severely felt in the finances of the church, and when the great benevolent societies of the day began to curtail their expenses, and contract their operations. And their collections, too, had to be made on a small scale, but they despised not the 'day of small things,' and the success of their labors has been complete.

AMERICAN UNITARIAN ASSOCIATION.

It will be highly gratifying to all the friends of Liberal Christianity, to learn that unwonted zeal and liberality have been manifested by the members of our denomination throughout New England, during the past year. A much larger sum has been contributed to the Treasury of the Association than in any former year; by means of which it has been enabled greatly to extend its operations; and in addition to this, notwithstanding the pecuniary embarrassments of the times, a very handsome amount has been collected for the Evangelical Missionary Society.

We have received from a respectable source the following communication in relation to the animated and laudable efforts which have recently been made in behalf of the Association in Lowell.

AUXILIARY AT LOWELL.

The last visit of our faithful Secretary to this place was remarkably successful in accomplishing the object of his mission. Sunday morning he addressed the Society in this city upon the present condition and wants of our churches, with particular reference to the duty of sustaining small parishes, and of sending the light and hopes of true religion to remote and destitute places. To all those who will probably read this notice it will be entirely unnecessary to say one word of the attractive sincerity and persuasive earnestness, with which our esteemed Secretary preaches upon this subject, or of the deep interest with which his discourse is uniformly received. After the regular service of the morning, some further facts and remarks were offered by the Secretary in a familiar manner, and notice was given that the subject would be resumed at a meeting to be held in the Vestry in the evening. The names of all disposed to join the Auxiliary, who could not conveniently attend in the evening, were also procured.

The Vestry meeting was fully attended. Pelham W. Warren Esq. presided. The claims of the West upon our religious sympathy and aid were discussed. Most interesting and important facts were presented by the Rev. Mr Briggs, some remarks were offered by the Rev. Mr Miles, and the political bearings of this great subject were clearly and ably pointed out by the Hon. Luther Lawrence. The Constitution usually received by Auxiliaries was then adopted, with an additional article providing a committee, whose duty it shall be to keep a depository of tracts for gratuitous distribution. The following officers were chosen.

Rev. Henry A. Miles, *Agent.*
Dr John C. Dalton,
Joel Adams, Esq. } *Committee.*
Sandford King,

We are happy to learn in addition, that this Auxiliary now numbers one hundred and forty two members; the largest, we believe, in any single parish, connected with the Parent Association. The Hon. Luther Lawrence, Seth Amos Esq. and Charles T. Appleton have made themselves life members. Rev. Mr Miles and Mrs Augusta H. Miles have been made life members, by the liberality of ladies in his Society. Payments for these and for the annual subscriptions, together with thirty-seven dollars not long since contributed to the Association through the hands of the Rev. Dr Ware, Jr. make up the sum of two hundred twenty four dollars, raised within a few months by the Society in Lowell for the American Unitarian Association.

WHICH IS THE GREATER?

We agree with the writer of the following, that the spectacle to which he refers is a very agreeable one—but cannot sympathize with him in his estimation of the office of Deacon. It was in the days of the Apostles, and always has been, an important and honorable office; and the most elevated dignitary of the state should feel himself honored in being permitted to discharge its sacred and beneficent functions.

There is no man so high in station and renown, but has reason to consider it a privilege to be permitted but to touch the hem of the garment of the King of saints, or to stoop to gather the crumbs that fall from his Master's Table.

SINGULAR AND DELIGHTFUL SPECTACLE.

In consequence of the election of Mr Ellsworth to the office of Governor of Connecticut, the Christian traveller who stops at Hartford on a communion Sabbath, will have the satisfaction of seeing the Governor and Chief Justice of the State, (Williams) serving in the humble office of Deacons of the first Congregational Church; an office in which we venture to say, they find more true satisfaction, than in the high and important post to which they have been called in civil life.—*Philadelphia Observer.*

The Anti-Duelling Bill, now under discussion in the United States Senate, provides, that for the offence of sending, accepting, or receiving a challenge, when the duel is attended by a fatal result, whether within or without the District, the surviving parties shall be liable to

imprisonment at hard labor in the penitentiary not less than *ten*, or more than *twenty* years; and when the result it not fatal, to a like imprisonment of *five* years.

INSTALLATION.

The following was the Order of Services, at the installation of Rev. Cazneau Palfrey, late of Washington, D. C. as Pastor of the congregational Church and Society, in Grafton, which was solemnized on Wednesday, April 25, 1838.

1. Anthem; 2. Introductory Prayer and Selection from Scripture, by Rev. Washington Gilbert, of Harvard; 3. Anthem; 4. Sermon, by Rev. Edward B. Hall, of Providence, R. I.; 5. Prayer of Installation, by Rev. J. Crosby, of Charlestown, N. H.; 6. Charge, by Rev. Aaron Bancroft, D. D., of Worcester; 7. Fellowship of the Churches, by Rev. George Putnam, of Roxbury; 8. Hymn; 9. Address to the Society, by Rev. Joseph Allen, of Northborough; 10. Concluding Prayer, by Rev. Samuel Clarke, of Uxbridge; 11. Anthem; 12. Benediction.

We congratulate this society upon their highly flattering prospects, at the commencement of this connexion, and anticipate for their pastor a happy and efficient ministry.

The Christian Examiner for May, 1838, is on our table. The following is the Table of Contents;

De Wette's Views of Religion and Theology; The Presence of God; The Sunday School System; Christianity and Epic Poetry; Dignity of the Law as a Profession; Swedenborg's True Christian Religion; Notices and Intelligence.

UNITARIAN CHURCH.—On Sunday last, the Rev. S. G. Bulfinch, the newly elected pastor of the Unitarian Church, preached an appropriate, affectionate, and impressive sermon, to the congregation under his charge, from Psalm cxxxvii, v. 1—'Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman walketh but in vain.'

In the course of this sermon, the pastor paid an eloquent and merited tribute to the pre-eminent abilities, zeal and christian character of its first minister, the Rev. Robert Little, and of his successor, the Rev. Mr Palfrey—which was listened to with profound attention and deep emotion, by the whole congregation.—*Nat. Int.*

MR WATERSTON.

We fear that some of our Readers might infer from our remarks last week, that this gentleman devoted his *whole time* to the duties of the Ministry at Large, and had already become a Minister in full; whereas he is in the midst of his studies at Cambridge during the week. In our brief abstract, of the Reports of the several ministers it would have been well to have copied the following sentence from that part of the annual Report which was written by the Secretary of the Executive Committee.

'Mr Waterston occupies a room under the seamen's Bethel in North square. On account of his connection as a student with the Theological School at Cambridge, his labors in this ministry are, for the present, chiefly confined to the Sabbath day.'

We understand that the Rev. George R. Noyes is to deliver the annual DudleianLecture, at Cambridge, in May next.

An error occurred in the acount given in the last No. of the Register, of the Ordination of Rev. F. W. Holland, at Brooklyn, N. Y. The '*Address to the people*' was delivered by Rev. Mr Pierpont, of Boston, and not by Mr Hall of Dorchester. We are happy to learn that the services at the ordination were of a highly interesting and edifying character, and that good hopes are entertained of the gradual growth of the Society under the ministrations of their new Pastor.

MR CARTER'S ESSAY.

'The Law of Intellectual and Moral Growth and its application in the cultivation of mind;' is the theme of an Essay read before an Association of Sunday School Teachers in Boston, June 30, 1837, by H. W. Carter, a gentleman favorably known as a faithful and successful Instructer of youth in this city. It contains some very wholesome suggestions, and is well written.

THE KNOWLEDGE OF ONE ANOTHER IN A FUTURE STATE.

We have received from Perkins and Marvin, a very neat little book with the title above named. It contains, in small compass, one of the best, and most satisfactory train, of argument that we have seen, to prove the delightful doctrine that we shall know each other in a future state.

Several Poetical contributors shall have room as soon as convenient. The Lines by C. F. of W. did not come to hand until after the occasion for which they were written, had gone by—but, being too good to be cast away, they shall have insertion in our next.

RELIGIOUS INTELLIGENCE, ETC.

The Heathen government of Madagascar has persecuted with great vigor the converts to Christianity in that Island. Many of the native Christians have been called to suffer imprisonment, confiscation of property, and one, a distinguished female, has been put to death; but not a single apostacy has occurred.

—

We hear that the Bishop of Calcutta is collecting materials for the early history of Christianity in India: and that he has already obtained several important documents respecting the antiquities of the Nestorian and Armenian Churches.—*Gambier Observer.*

—

Burmah Mission in Peril.—A letter just received from Mr Hancock, says the Watchman, dated Maulmein, June 15, 1832, gives some farther particulars respecting the revolution and the consequent condition of the mission. Mr H. writes as follows: 'Burmah proper has been in a convulsed state for several months: The government is now in the hands of the king's brother, and it is to be feared that his reign will be marked with cruelty and blood. We learn that he has already inhumanly butchered many for no crime at all, and the presence of the English ambassador at the Burmah court, it is thought, is the only thing that has prevented a universal massacre of those who were friendly to the old government. The '*New King*' as he styles himself, has prohibited the circulation of religious books. Brother Kincaid, in a letter to me remarks: 'I shall have no more use for Burmah books here until another revolution takes place.' He and brother Simons called on him on the 20th of May, and after a pleasant interview, the king remarked, 'when I was prince, it did not concern me; but now I have become king, and shall defend the faith; you must give no more of the Lord Jesus Christ's books. Your religion and mine are not alike, and your religion must not be propagated in this country. Religious books you must not distribute.' 'This, he said,' continues brother K., 'and much more, in the presence of his assembled court.' Thus you see a cloud of darkness seems to hang over our prospects in Burmah; but the eye of faith looks forward to the time when it will be dispersed. The counsel of the Lord shall stand. Our brethren have all left Ava before this, with the ambassador, and are now, probably, in Rangoon.'

—

The Cherokees.—The great crisis in the history of the Cherokees is rapidly approaching. The 25th of May the day appointed in the (so called) treaty of New Echota, for their removal to the country west of the Mississippi, is close at hand. That instrument, which requires a numerous tribe of civilized Indians to abandon a delightful country, the home of their ancestors time immemorial, and to plant themselves in a mass in a distant wilderness, received the assent of only *seventy-nine* individuals, in a company of about 300 Cherokees, irregularly assembled by an agent of the United States, in the absence of the principal chief and head men of the nation. The solemn protest against it, on the other hand, has been adopted with almost entire unanimity by repeated general councils of the nation, and has been signed by *fifteen thousand six hundred and sixty five* of the Cherokee people! And yet troops are now gathering from Georgia and the adjoining States, and detachments have been ordered from the army of the United States to assemble in the Cherokee country, to be marshalled under Gen. Scott, to execute this treaty at the point of the bayonet!

Fears have been expressed that the Indians will resist unto blood. And, indeed, it is difficult to conceive how, under such provocation, any people having humen nature can be restrained from acts of violence.—It must be remembered, however, that under the instructions of the missionaries, the Cherokees have become deeply imbued with the peaceful spirit of the gospel; that they have manifested this spirit under all the insults and flagrant wrongs which for so many years they have been called to endure; that the mass of the people are so intelligent and well-informed that their chiefs are men of deep sagacity, whose calm and subdued feeling and powerful eloquence breathing through all her public documents, show an ability to conceive and act on sublime moral principle. They have resolved not to resist; but will never acknowledge the validity of the treaty; choosing rather to lie down and be put to death on the graves of their ancestors. Doing this their triumph and our ignominy will be complete. With their dying breath they will thank the white man for having taught them that God reigns. To Him alone they look. To him we commend them; and we tremble for our country when we remember that He is not only the protector of the helpless, but the Avenger of the oppressed.—*N. Y. Obs.*

—

A general bill of the christenings and burials within the city of London and bills of mortality, from December 13, 1836, to December, 13, 1837, in the 97 parishes within the walls—christened 958; buried 958; in the 17 parishes without the walls—christened 6,363; buried 3,863. In the 24 out parishes in Middlesex and Surrey—christened 25,948; buried 13,883. In the 10 parishes in the city and liberties of Westminster—christened, 2,437; buried 2,359. Christened males 17,701; females 18,005; total 36,706. Buried—males 10,605; females 10,458; total 21,063.

—

Lotteries in Louisiana.—The bill abolishing Lotteries has passed the Legislature of Louisiana, received the signature of Governor, and thus become a law.

—

The Legislature of Virginia has passed an act to establish an asylum for the deaf and dumb and the blind.

SCRAPS.

Animal Instinct.—An ewe had been stolen from from a farmer at Jussey, in the Haute Saone. The police was informed of the theft, but several days elapsed without any traces of the lost sheep. At length it was observed that every day, as the flock passed along the village, between the farm and the pasture, a lamb stopped at the door of a certain cottage, and scraped with its fore feet, as if desirous to enter. This extraordinary recurrence of an equally unusual action excited attention, and it was at last resolved to explore the dwelling which was inhabited by a widow. A search was made accordingly and the lost ewe found. The lamb, whose instinct led to the discovery, was her offspring.

—

Novel Bank-safe.—A large banking house recently finished in the first style of architecture, consequent upon the improvements in the city, had an immense pit or well dug, and made water proof by brick work. The mouth of the pit opens in the floor of the bank parlor, but during the hours of business is effectually covered by the oaken floor. At the close of the day the bank books, bonds, bills, notes, securities specie, inclosed in proper receptacles, are placed on the trap over the orifice of the well, and by the aid of ingeniously contrived machinery the property is lowered to the bottom, a depth of about forty feet. The trap-door is secured, and at the opening of the bank in the morning the property is again raised to suit the purposes of the day.

—

The following statement in regard to the small silver in the U. S. may perhaps be of interest to many readers.

State of the annual coinage of the silver change since the commencement of Gen. Jackson's administration.

	25 cents.	10 cents.	5 cents.
1829,	——	770,000	1,230,000.
1830,	——	510,000.	1,210,000.
1831,	398,000.	771,350.	1,242,000.
1832,	320,000.	522,500.	965,000.
1833,	156,000.	485,000.	1,370,000.
1834,	286,000.	635,000.	1,480,000.
1835,	1,952,000.	1,410,000.	2,760,000.
1886,	472,000.	1,190,000.	1,900,000.
1837,	252,000.	1,042,000.	2,276,000.
	$3,886,000.	$7,335,850.	$14,463,000.

Such is the coinage of silver change in 9 years, now the question arises, where is all this change? Not much of it has been *exported*, for we know that such small sums are not suited for exportation and cannot be exported without loss. It is not in *circulation* we all know to our great vexation.—*Globe.*

A collection of letters written by Rubens is about to be published at Brussels. The originals are in French, Italian, or Latin, according to the correspondent to whom they were addressed.

—

In the year 1788, Sir William Jones, intending a visit to the United States, thus wrote to a distinguished American statesman; 'I have a sanguine hope that I shall live to admire your Constitution in all the blaze of true liberty and universal justice. If young Englishmen had any English spirit they would finish their education by visiting the United States, instead of fluttering about Italy, and strive to learn rather political wisdom from republicans, than to pick up a few superficial notions of the fine arts from the poor thralls of bigotry and superstition. If I live, I seriously intend to make the tour of your States before I retire to my Sabine farm; and my wife, who is much better than when I last wrote, often speaks of the scheme with delight.'—*U. S. Gaz.*

CONGRESS.

In Senate—Monday, April 16. The Vice President presented, from the Treasury Department, in pursuance of a Senate resolution, offered by Mr Walker, a report of the commissioner of the General Land Office, with statements, showing what portion of the public lands in the several land districts of the United States have been subject to sale at private entry for twenty five years and upwards. Laid on the table and ordered to be printed.

Mr King offered a joint resolution, which lies on the table for consideration, that Congress adjourn on the first Monday in June.

The Senate proceeded to consider the bill to prevent the issuing and circulation of the notes of the late U. States Bank.

In the House, the subject of Mr Hamer's resolution, in regard to aid proposed to such Banks as might attempt to resume specie payments, was under consideration. Mr H. declined urging the adoption of the resolution.

When the States were called in order, for resolutions, a member from Tennessee presented a resolution of the Legislature of that State in favor of the admission of Texas to the Union. The whole subject was laid on the table, by a vote of 107 to 75.

Several other topics of interest were brought forward, but nothing final was done.

On Tuesday 17th, the Senate was engaged on the bill relative to the circulation of the notes of the old United States Bank.

The House was principally occupied with the bill to remove the walls of the new Treasury Building.

In the Senate, on Wednesday 18th it was agreed on the first Monday in June, as the day for adjournment.

In the House, certain retrenchment resolutions were the subject of discussion, but no order was taken.

In the Senate, Thursday 19th, the bill to render it a penal offence to receive or take any of the old notes of the Bank of the United States, was under discussion all day.

In the House the retrenchment resolutions, and the Cumberland road bill were the order of the day.

The doings of the Senate of Friday were unimportant.

On Friday 20th the Cumberland road bill occupied the House during the greater part of the day. It has passed the House appropriating $450,000 for the continuation of the road through Ohio and Indiana.

The Senate did not sit on Saturday.

The House of Representatives proceeded to the consideration of private bills, and was occupied during the greater part of the session on a bill to allow interest on a revolutionary commutation claim, for half pay for life. It was finally lost by a vote of 75 yeas and 76 nays.

Mr Toucey, from the committee on the matter of the late duel asked leave to report. Objection being made, the rules were suspended, leave was granted, and the report was presented. It was agreed to by a majority only of the committee, four, and contains the following recommendations:—

'The committee, therefore, viewing the breach of the rights and privileges of the House on the part of Mr Graves, to have been an offence, of this high character, against the vital principle of a deliberative assembly and of representative Government, feel constrained, by a sense of duty, to present to the House a resolution that he be expelled therefrom.'

With regard to the seconds, the committee declare they deserve the censure of the House.

In conclusion the report says—

'The committee entertain no doubt that James Watson Webb has been guilty of a breach of the privileges of the House; but they also concur unanimously in the opinion, that if there be any real ground to believe that a conspiracy to assassinatien actually existed, as set forth in the atrocious paper drawn up and signed by Daniel Jackson and William H. Morrel, swern by the latter, and published in the New York Courier and Enquirer, he be left to the chastisement of the courts of law and of public opinion, and that the House will consult its own dignity and the public interests by bestowing upon him no further notice.'

MASSACHUSETTS LEGISLATURE.

In the Senate, on Thursday, April 19th, the Seekonk Branch Railroad bill was discussed.

In the House, a bill from the Senate, concerning Warren and Charles River Bridges, was read a second time, amended, and ordered to a third reading tomorrow.

In the Senate, on Friday, the resolves relating to a Congress of Nations were taken up in the orders of the day, read a second time and amended; and on motion of Mr Fairbanks, the question on their passage to be engrossed was taken by yeas and nays, and determined in the affirmative—yeas 30, nays 2.

The bill concerning the Seekonk Branch Railroad Company, was read a third time, and amended; and on motion of Mr Eddy, the question on its passage to be engrossed was taken by yeas and nays, and determined in the affirmative, 19 to 11. So said bill passed to be engrossed, and was sent down for concurrence.

In the House. Bills passed to be enacted:- Concerning Masters in Chancery; to prescribe the duties and fix the compensation of the Secretary of the Board of Education; and to repeal the charter of the Commercial Bank.

In the Senate, on Saturday, a bill for the relief of insolvent debtors and for the more equal distribution of their effects, was passed to be enacted.

In the House, Bills passed to be enacted:—To enlarge the jurisdiction of the Court of Common Pleas; for the relief of insolvent debtors, &c.

In the Senate, on Monday, the bill relative to aiding the Banks in resuming specie payments was debated and finally passed 25 to 3.

In the House, the Seekonk Branch Railroad bill was discussed.

In the Senate, on Tuesday, the bill for suspending the 24 per cent penalty for the non payment of bank notes on demand, was returned from the House of Representatives, with a concurrence of that body in a part of the amendments, and the Senate receded from the others. The bill is therefore passed by both Houses. A committee of conference was appointed on the conflicting votes on the bill concerning Banks and Banking.

In the House, a vote of thanks to the Speaker was passed by a unanimous vote, to which the Speaker made an appropriate and very handsome reply.

The bill respecting the Seekonk Branch Railroad was debated through a great part of the day, and was at length indefinitely postponed.

In the Senate, on Wednesday, the following bills were passed to be enacted:—In addition to an act to aid the construction of the Eastern railroad; to incorporate the Worcester Branch Railroad Company; concerning the Seekonk Branch Railroad Company; to incorporate the Boston Mutual Fire Insurance Company; concerning Banks and Banking.

In the House, Bills passed to be enacted:—Concerning the sale of real estate of minors; concerning mortgages of personal property; concerning the union of School Districts; to change the names of the several persons therein mentioned.

On motion of Mr Hopkinson of Lowell, the House reconsidered the vote whereby the bill concerning the Seekonk Branch Railroad Company was yesterday indefinitely postponed, and the said bill was then read a third time and passed to be engrossed in concurrence yesterday, as amended by Mr Daggett of Attleborough.

The session closed on Wednesday. Both Houses were prorogued to the Tuesday next preceding the first Wednesday of January next.

The Governor has approved of one hundred and ninety six bills of the session now just closed.

INTELLIGENCE.

Specie Payments.—The remarkable influx of three millions of dollars in gold and silver at New York, in the space of a week, in connection with the continued low rate of exchange, is most favorable for the execution of the purpose of the New York banks, to resume specie payments.

We infer from the course of the banks here, that they will not be long, if at all, behind those of New York, in a general resumption. The bill now before our legislature, if it pass the Senate, will hardly leave them the option; as it can hardly be expected that while they pay specie for the small bills, amounting to a third part of the circulation, they will suffer the exchange with New York to be so much against them, as to offer the inducement to the holders of the small bills, to present them for specie. A very short experience, we think, if any be necessary, will show that there can be no medium between resuming for one class of bills, and resuming for the whole.—*Adv.*

Improved M'Adamized Roads.—Mr John S. Williams has just issued from the Cincinnati press a small pamphlet, a copy of which he has favored us with, addressed to the Road-makers of the United States, recommending to them what he considers an important improvement in the construction of M'Adamized Roads, both as respects cheapness and durability. His plan is to lay the M'Adamized part of a road from 12 to 14 feet wide, and on each side lay an edging of 3 feet wide, and averaging 6 or 8 inches in thickness, agreeably to the thickness of the central cover. This edging may be laid of stone from the quarry, or any small rubble stone, which preserves the edges of the small stone to their proper thickness, and effectually prevents their spreading. The edging is laid thickest next the central part, afterwards it is sledged down until no stone appears of a larger size on the top. This process so completely settles the small stone among the larger in the bottom, and binds them, that the edges are almost impervious from the first, and very strong. The sledging also settles or packs down the bed of the road under the edges, much to the benefit of the road.—This Rubble edging is allowed, by experienced judges, to be a real and substantial improvement.—*Nat. Int.*

Bank Commissioners.—The following gentlemen were yesterday appointed by the Governor, with the advice and consent of the Council, to be Bank Commissioners, viz:—

Waldo Flint, Esq. of Leicester,
Julius Rockwell, Esq. of Pittsfield, and
Jonathan Shove, Esq. of Danvers.—*D. Adv.*

Amherst Copper Mine.—The Superintendent of the Amherst Copper Mine, near Fredericksburgh, Va. reports favorably of the prospects of the miners engaged in that work. The veins improve, as the tunnels are extended. Two hundred tons of ore are already raised.—*ib.*

Important Invention.—A new axle for Railroad cars has been invented by a Mr Childs; by which the friction of the side of the flanges of the wheel and the strain on the axle at short turns, are almost entirely prevented.

We learn by the U. S. Gazette, that the invention consists in a socket axle, fastened to the right hand wheel and extending to the nave of the other. The main axle is fastened to the left hand wheel, and extends through the socket and nave of the right hand wheel, but is fastened to the latter. This invention allows the wheel to play on a curve, without straining the axle; and even should the axle be broken, the car would not fall, as the socket would sustain the axle, though entirely parted.—*R. I. Journal.*

A marble bust of Mr Van Buren, the President of the U. States, has, within the last few days, been placed in the Library at the Capitol. It is a work of extreme beauty. The more we look at it, the more we are struck with its rare merit both as to conception and execution. The style is new to us, embodying, as it were, according to our idea, the refinement of the chisel of Canova with the impressive simplicity of the days of the Roman Empire. It is the production of Pettrich, a favorite pupil of the celebrated Thorwaldsen, and certainly does honor to that school. The studio of this admirable artist, adjacent to the new Treasury buildings, contains many charming things; amongst the rest, a model, just executed, for a baptismal font, which is beyond all the praise we can give it.—*Evg. Bul.*

Texas.—Congress meets in Houston on the 2d Monday in April.

M. B. Lamar is the most prominent candidate for the presidency.

Two thousand three hundred dollars have been subscribed for building a protestant church, 30 by 40 feet, in Nacogdoches.—*N. O. Bulletin.*

Christopher Columbus.—We copy from a Paris paper the following paragraph, which appears to settle authentically the question of the birth place of Columbus.

Genoa, Feb. 23.—Until now the birth place of Christopher Columbus has never been exactly known. While the biographers of this illustrious navigator all agree on the point that he was born in the state of Genoa, they differ as to the precise locality of his birth place. According to some authorities he was born in the village of Cogoreo, to others at Cagureto or at Cuccaro in Montserrat. Now all doubts on this subject are removed. M. Isnardi, a distinguished Piedmontese archeologist, has just discovered in the archives of Genoa, the authentic proof that Christopher Columbus was born at Cologuetto, in the republic of Genoa.—This document is a letter written by the government of this state, dated November 7th, 1586, to their Ambassador Doria, at Madrid, which contains the following passage:—'Christopher Columbus, of Cologuetto, an illustrious man, as you must know, since you are in Spain, has, as we are informed, ordered in his will, that there shall be built at Genoa, a house which shall bear his name, and that an income shall be establisheti for the preservation of this building,' &c. &c.

Gov. Tacon, of Cuba, to the regret of all who abhor the assassin and felon, has been recalled from his Government, and Havana is now to be surrendered up again to the bravos and avocados, and monks in combination with them. But some $100,000 a year, (the salary,) is required for some greater favorite at home.—*N. Y. Eve. Star.*

England.—London papers of April 2d have been received at New York by the steam packet Sirius. There is but little news of any importance.

The Coronation it was said was fixed to take place in June.

The Duke of Sussex was very ill. The Earl of Dalhousie, formerly Governor General of the Canadas, had died.

The Thames Tunnel was again inundated March 20. No lives were lost, and the breach was not so great as on the former occasions. The water had already on the 30th been chiefly pumped out, and the work would be resumed in a few days. The work had advanced three feet in the last week previous to the breach, and twenty feet since the previous breach in October.

The following paragraph is from the Liverpool paper of the latest date:

Gold is now, in April 1338, as superabundant as it was scarce, in April 1837. The consequence is, that the Bank of England is now as anxious to put out as she was then to pull in the gold; and, in pursuance of this feeling, she is 'casting the superflux' to the United States, for the legitimate purpose of making money by the exportation of money, as well as of assisting, out of her superabundance, the specie wants of her sister banks in America. Now, this is wise and prudent on the part of the Banks, as a writer in this paper showed last week. The transaction will be profitable to herself and beneficial to the United States, a nation in the prosperity of which, as events have shown, England is more deeply interested than in the prosperity of any other on the face of the globe. It ought not, therefore, to excite the slightest alarm in the minds of the most timid; nor, we trust, will it. As well, indeed, might a timid man, on seeing the tide ebb, fear lest it might never flow again, as, on hearing of the exportation of the precious metals, so soon after their importation was made a matter of the highest importance to the safety of the Bank of England, dread that they would never return: for the ebbing and flowing of the tide is not more certain, than the circulation of the precious metals between the great commercial countries of the earth. The gold is leaving England now because she has more of it than she wants for her own use; and it is going to the United States because their necessities require it. Money, like manure, it is well known, is of no use unless it is spread: the Bank of England is now spreading her gold on a soil where it will fructify and produce a rich harvest. But the old lady, after the experience of the last two years, will take especial care not to spread too much, lest she should again endanger and impoverish herself.—*Liverpool Albion.*

Dr Bowring, who has been sent into Egypt by the English government to examine the state of the country, has received from the Viceroy the most flattering reception.—*Eng. Paper.*

The English men of war on the African coast and in the West Indies have captured twenty eight slave vessels since the first of February, 1836, only nine of which had slaves on board—2,305 in number. The remaining 19 were captured because they were fitted for the reception of slaves, and were seized under the authority of what is technically called the 'equipment article.' The mortality among the cruisers on the African coast is frightful.

Abd el-kader.—A Paris paper gives the following account of the late embassy of this African Prince to France.

Miloud Ben Arach, the Ambassador of Abd el-kader, arrived in France about the 8th of March. He was accompanied by Bouderbah as interpreter and the Jew Ben Dierand, who bears the title of Secretary. He brings with him carpets, lion skins, tigers and panthers, and manufactures of the country, as presents from the Emir to the royal family. He also has some beautiful gazelles, four fine ostriches and a falcon trained to hunting. When Abd el-kader accepted the proposal made him by Gen. Bugeaud to send an Arabian to Paris, he said he did so because he wished to know what sort of country France really was. He could not have confided this mission to a more artful and intelligent man than Ben Arach; and the two men who accompany him, and who are already acquainted with France, are capable of assisting him in his observations and explaining to him whatever may appear singular and obscure to an Arabian in our manners and institutions.—Ben Arach is a diplomatist, and not the Emir's best general as has been asserted in some journals. It is his own expression, that the report of a gun makes him shudder. All the Arabians know that his horse fears the smoke of a battle and the smell of powder. If on his return Ben Arrach gives a faithful account of all he sees in France, it is probable that the Emir will understand that it is for his interest to maintain peace with us.

WORCESTER COUNTY TEMPERANCE CONVENTION.

The Committee chosen at the Temperance Convention in Worcester in November last, to call a meeting of the friends of Temperance in the spring, for the purpose of organizing a Worcester County Temperance Society on the principle of total abstinence from all intoxicating drinks, propose that such a meeting be held in Brinley Hall in Worcester, on Wednesday the 9th of May next, at 10 o'clock, A. M.

They earnestly request that there may be a full delegation from all the towns in the county, of those friendly to the object stated, not only for the purpose of effecting a new organization, but of adopting any other measures, which, in the present crisis of the Temperance Reformation may tend to promote it.

By order of the Committee, JOHN NELSON.
Leicester, April 1838.

TO THE MEMBERS OF THE CONVENTION OF CONGREGATIONAL MINISTERS.

THE Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others, on this subject. The age, the amount of property and of income, the number of children dependent on the mother, their sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects, on which the Committee require precise information. This information must be communicated to Professor Palfrey, of Cambridge, on, or before, Saturday 19 May next, or to

JOHN PIERCE, of Brookline,
Chairman of the Committee.

MARRIAGES.

In this city on Thursday evening, by Rev. Mr. Barrett, Mr Oliver Holman to Miss Charlotte R. Tombs.

In this city, on Sunday evening, by Rev. J. T. Sargent, Mr William P. Lewis to Miss Abigail Smith.

In this city, Mr John Hooton, Jr. to Miss Ruth G. Hopping.

Mr John Hudson to Miss Alice Frost; Mr Henry F. Ottignon to Miss Mary Ann C. Norton.

Mr George H. Reed to Miss Elizabeth Jeffries.

Mr Charles Tucker to Miss Mary G. Woods.

In Salem, by Rev. Mr Sewall, of Danvers, Mr Joshua G. Barnard, of Danvers, to Miss Clarisa Ann Walton, of Salem, daughter of Mr Timothy Walton.

In Norton, by Rev. A. M. Bridge, Mr Stephen D. Read to Miss Emily A. Lane; Mr Burden Hunt to Miss Eunice H. Adams; Mr Benjamin C. Wetherell to Miss Sarah L. Sweet, all of Norton.

In Ipswich, Captain Zenas Cushing, of the firm of Adams & Cushing, of Derry, N. H. to Miss Caroline, daughter of the late Capt Ammi R. Smith.

In Milford, Mr Ambrose Chamberlain, of the firm of C. Valentine and Co. of this city, to Miss Martha M. Nelson.

In Fitzwilliam, N. H. by Rev. William Farmer, Mr Jubal E. Allen to Miss Paulina Ingalls; Mr Amasa F. Wilson to Miss Sally D. Stone, both of Fitzwilliam.

DEATHS.

In this city, 19th inst. Caroline, daughter of Geo Revere, 11 months.

In this city, on Monday morning, of consumption, Mr Charles Merriam, 31.

In Dorchester, Commercial Point, 21st inst. Thos. Kettell, Jr., only son of Mr Thomas Kettell, 19.

In Lynn, on Friday, Mrs Lydia Maria, wife of Mr John C. Abbott, (firm of Hood & Abbott, St. Louis, Mo.) and daughter of the late Aaron Breed, Esq. of Lynn, 22.

In Lynn, on Friday, of consumption, Mr Charles F. Lummus, printer, son of the late Dr Aaron Lummus, 37.

In Easton, suddenly, Mr Justin Howard, son of Roland Howard Esq. 41.

In Easton, 15th inst. Mr Thos. Metcalf, Jr., late of Wrentham, 54.

In Providence, 18th inst. Hon Richard Jackson, 74.

DUMMER ACADEMY.

NEWBURY, (Byfield Parish) Essex County.

THE SUMMER TERM, in this Academy, will begin on Thursday, May 17th, and will continue *fourteen weeks*. The Classical Department is under the care of Nehemiah Cleveland, Esq. The English Department is under the care of Mr Phineas Nichols. The Trustees of Dummer Academy can with confidence commend this Institution to parents who may wish to place their boys in the country, as combining in a high degree the advantages of ample and thorough instruction, and good discipline, with salubrity and pleasantness of situation, and a rare exemption from objects of temptation.

To those whose circumstances make important, the tuition fee is remitted.

☞ Board can be had in the family of the Principal of the English Department, from $2,00 to $2,50 per week, according to age and circumstances.

Applications for admission or further information, may be made to the Teachers at Byfield.

LEONARD WITHINGTON, JOHN C. MARCH, JEREMIAH COLMAN, HENRY DURANT, THOS. B. FOX, } Prudential Committee of the Trustees, &c. &c.

April 15th, 1838.

TRACT NO 128.

A Young Man's account of his Conversion from Calvanism. A statement of facts. This day published by JAMES MUNROE & CO. 134 Washington street. Agents of the American Unitarian Association. april 21

NEW and beautiful TESTAMENT.—A superb edition of the New Testament, dedicated to Queen Victoria, illuminated, 4to, richly bound. For sale by WEEKS, JORDAN & CO. a 21

NEW BOOKSTORE, PERIODICAL READING ROOM, AND LIBRARY.

HENRY P. NICHOLS & CO., Booksellers and Stationers, at the old stand of *Otis, Broaders & Co.*, 147 Washington st., opposite the Old South.

Subscriptions received to all Periodicals.

a 14 i4t

ISAAC R. BUTTS,

BOOK AND JOB PRINTER, No. 2 School st., Boston.

I. R. B. has for sale a large variety of Type, not half worn, Chases, Imposing Stones, &c. &c. which will be sold low. tf. ap14

ELEGANT Miniature Books.—A large lot of the best English Authors, in miniature editions, elegantly bound, suitable for Presents, among which is a morocco book-case, containing fifty volumes to match in size. WEEKS, JORDAN & CO. 121 Washington st. a 28

SCOTT'S Lay of the Last Minstrel, with 12 steel engravings.

Games and Sports, containing the various in door and out-of-door Games and Sports, &c. &c. By Durald Walker.

English edition of all the standard Poets. WEEKS, JORDAN & CO. 121 Washington st. a 28

NEW French Manual—Designed as a Guide to the Traveller, and an attractive Class Book for the Student. WEEKS, JORDAN & CO. 121 Washington st. a 14

PULPIT BIBLE. The Holy Bible, containing the Old and New Testaments, newly translated out of the original tongues, and with the former translations diligently compared and revised, by his majesty's special command, one volume, folio, English edition, large type. For sale low, by JAMES MUNROE & CO. 134 Washington st. a 28

VETHAKE'S Political Economy; Mahan's Engineering, new edition. WEEKS, JORDAN & CO. 121 Washington st. a 14

THE Deserted Bride, and other Poems: by the Editor of the New York Mirror. WEEKS, JORAN & CO. 121 Washington st. a 28

SOUTHEY'S Poetical Works—A new and beautiful English edition, to match Southey's Cowper—the three first volumes this day received by WEEKS, JORDAN & CO 121 Washington st. a 14

NEW BOOKS.

LIFE of Scott vol 6.

Cromwell. By the Author of the Brothers 2 v.

Life and Times of Whitefield. By Robert Phillip.

Endless Fun. By T H. Bayley.

Memoirs of Joseph Griwaldi. By Boz.

For sale by H. P. NICHOLS & Co. 147 Washington st ap. 28

RICH POOR MAN,—LONDON EDITION.

A few copies neatly bound, plates. For sale by H. P. Nichols & Co. 147 Washington st. opposite the old South. ap 92

ENGLISH Drawing Books. A fresh supply just received—among them are Andrew's Lessons in Flower Painting, Fairlands Juvenile Artist, Cooper's Drawing Book of Animals, The Little Sketch Book 2 vols, Drawing Books &c. for sale by H. P. NICHOLS & CO. 147 Washington st. a 28

VALUABLE Books.—Encyclopedia Americana, 13 vols cl.—Lyell's Geology, 2 vols—Bridgewater Treatises, 7 vols—Russell's Modern Europe—The Works of Irving, Cooper, Johnson, Edgeworth, Hannah More, Byron, Scott, Burns, Pope, Bulwer, Milton, Shakspeare, Rollin, Burke, Charles Lamb, Coleridge, Cowper, Goldsmith, &c. standard editions, various bindings. For sale by H. P. NICHOLS & CO. 147 Washington st. a 28

BUDS of Spring—Poetical Remains of Augustus Foster Lyde; with Addenda. Just received and for sale by H. P. NICHOLS & CO. 147 Washington st, opposite the old South Church. a 28

AGRICULTURAL AND HORTICULTURAL WORKS.

BRIDGEMAN'S Young Gardener's Assistant, treating of Fruits, Flowers, Grape Vines, Fruit Trees, Rules of Work, &c.

New American Gardener—by the late T. G. Fessenden, Esq.

The Young Florist, a little work, by Joseph Breck.

Complete Farmer—by the late T. G. Fessenden, Esq.

New American Orchardist—by W. Kenrick.

Plants of Boston and Vicinity—by Bigelow.

American Forest Trees—by Daniel J. Browne.

Encyclopedia of Agriculture; do of Plants—by J. C. Loudon.

Also, all the popular Periodicals on Agriculture, Botany, Horticulture, Floriculture, &c. published in the United States and in England, WEEKS, JORDAN & Co. 121 Washington st. ap 28

NEW STEEL PEN.—Windle's Compensating Pen, a new article.

Windle's Manuflexer, or Calathesian Pen Holder.

Also, the India Rubber Pen, and all the best steel Pens in use; Fluid, of several varieties and colors, &c. For sale by WEEKS, JORDAN & Co 121 Washington st., opposite Water st. ap 28

YOUNG MAN'S LIBRARY. In 6 volumes.—containing

Vol. 1—A Manual of Politeness, Intellectual Improvement, and Moral Deportment, calculated to form the character on a solid basis, and to ensure respectability and success in life.

Vol. 2—The Young Man's Sunday Book: a practical exhibition of doctrines, duties and principles, adapted to improve the taste, to excite the reflection, and to promote the piety, usefulness and happiness of the young.

Vol. 3—The Young Man's Book of Elegant Poetry.

Vol. 4—The Young Man's Book of Prose

Vol. 5—Todd's Johnson's Dictionary of the English Language.

Vol. 6—The Young Man's Book of Classical Letters, consisting of Epistolary selections, designed to improve young gentlemen in the art of Letter-Writing, and in those principles which are necessary for respectability and success in life; with Introductory Rules and Observations on Epistolary Composition

THE YOUNG LADY'S LIBRARY, in 6 volumes, similar to the Young Man's Library, and by the same author.

For sale at TICKNOR'S, corner of Washington and School streets. a 28

DRAWING BOOKS. Lessons in Flower Painting. A series of Easy and Progressive Studies, drawn and colored after nature. By James Andrews, complete in six parts.

Fairland's Juvenile Artist; or easy studies for beginners in Drawing, or Figures, Animals, Shipping, and Landscape.

The Little Sketch Book, a course of very easy Lessons in Figures, Landscapes, &c. By George Childs. First series, for young beginners.

Bowyer's New Drawing Book.

Received and for sale by JAMES MUNROE & CO. 134 Washington st. a 14

MR Young's Eulogy on Dr Bowditch. This day published, a Discourse on the Life and Character of the Hon. Nathaniel Bowditch, L. L. D. F. R. S. delivered in the Church on Church Green, March 25, 1838, by Alexander Young. For sale by JAMES MUNROE & CO, Boston Bookstore 134 Washington st a 28

IN PRESS.

JAMES MUNROE & CO. have in press, '*The miscellaneous writings of Carlyle*'—to be published in two vols, 12mo of 450 pages each. The price will be $2 50 cts. a set. Boston Bookstore 134 Washington st a 28

BUDS OF SPRING.—Poetical Remains of Augustus Foster Lyde; with Addenda. Just received and for sale at TICKNORS. ap. 28

NEW ENGLISH BOOKS.—Engineers' Pocket Book for 1838, by Henry Adcock, Civil Engineer.

Campbell's Poetical Works, a new English edition, beautifully illustrated.

De Torqueville's Democracy in America, in French.

Lord Bacon's Works, with a Portrait—a new English edition, in 2 vols. Just received and for sale at TICKNOR'S, Corner of Washington and School streets. ap. 28

BULWER'S NE

POETRY.

FOR THE REGISTER AND OBSERVER.

HOME.

Written at Cincinnati, Ohio. 1836.

How strongly, strangely bright it seems,—
That ever-humming woodland brook!
Whose ripples washed my childish feet,
Still glancing through the Sun's free beams.

And, by the river's rocky brink,
That oak-crowned hill, that rose so high!
Even new upon my weary soul
Its broad and cooling shadows sink!

Yes! and the far-off ocean's roar,
When storm-winds blew and broke its rest,—
I listen now with silent heart,—
Deep unto deep—those voices pour!

Oh, tell me, Home, whence springs thy power?
Why rise thy scenes so strong and bright
O'er stronger, brighter ones of life,
In every quiet, thoughtful hour?

It was the might of holy Love,—
Touching that spot with glorious hues,
Till it became a Heaven below,
'The very gate of Heaven' above.

And, even in a stranger-land,
Such e'er is true Love's magic skill,—
It paints each form with gladder dyes,—
Spreads beauty on the very sand!

Oh!—then, when from the True and Kind,
Who here have blessed so many days,
Time's hasty wings have borne me far,—
My *thoughts will* come a Home to find!

Another Home Ohio's shore,—
Another Home of Joy and Love,—
Another shrine of Faith and Prayer,—
And I a Pilgrim evermore!

Until I reach that holy Home,
Where all one Family make up,—
And one by one the voice hath called,—
Thou 'weary Pilgrim! hither come.'

C. A. B.

FOR THE REGISTER AND OBSERVER.

SPRING IS COMING.

[From the German.]

Old Winter must away, away!
He mopes about the house all day,
Looking so heavy and forlorn;
He must get ready and begone.

See Spring before the door appear!
He's come to pull him by the ear,
To take him by the beard so gray:
He hath a rude mischievous way.

Gay Spring begins to knock and beat;—
Hark! hark! I know his voice so sweet;
With little lily-buds he drums,
And rattles at the door, and hums.

And you must let him in straight-way;
For he hath servants in his pay,
Whom he can summon to his aid,
And thunder through—he's not afraid.

First comes young *Morning-wind* so wild,
A chubby-cheek'd and rosy child;
He'll bluster till all ring again,
He'll make you let his master in.

See *Sunshine*, gallant knight, advance!
He'll shiver through with golden lance.
Flower-fragrance, cunning flatterer—think
How he can wind thro' every chink.

The *Nightingale* to th' onset sounds:
And hark! and hark, the note rebounds:
An echo from my soul doth ring!
Come in! come in, thou joyous Spring!

J. S. D.

FOR THE REGISTER AND OBSERVER.

SONG.

O seek not rest afar!
To them that happy are
Our own dull earth 's a star.
Then bid thy murmurs cease:
Angels love thee,
Friends above thee
Whisper, peace! whisper, peace!

Then seek not rest afar!
Unquiet thoughts will mar
The beauty of a star.
Of pleasure why take thought?
Do thy duty,
So shall Beauty
Come unsought—come unsought.

J. S. D.

MISCELLANEOUS.

THE LOST MAIL.

A TALE OF THE FOREST.

My cousin Lewis Walpole from the earliest childhood was remarkable for finding things.—His companions thought he enjoyed what is commonly called good luck, but a closer philosophy might say he was particularly observing. He once found two letters in a morning walk, the reward for which filled his pocket with spending-money for a year; and as we were rambling together one day, he brought up from the mud on his ratan a gold ring. It was a plain ring with two initials, and though no immediate reward followed, it introduced him to a friendship which was like golden apples for the rest of his days. Once I stepped on a bit of dirty paper; Lewis followed me, picked it up and laid it in his little snug pocket-book. Six weeks after an advertisement appeared offering three hundred dollars reward for that very bit of paper, which was the half of a note worth as many thousands.

It seemed to me that pins sprang from the earth for Lewis, for he was never without a row of them in his waistcoat. If an old lady was in want of one, Lewis was always ready, and then his head was patted, and he was treated to titbits. If a pretty girl's shawl was to be fastened, behold Lewis's pin came forth, and then such a beautiful smile beamed upon him! If a child was in danger of losing her bonnet, Lewis's offered pin was seized, and he was caressed with lips and eyes, for her preservation from a maternal chiding.

Cousin Lewis, some time since, removed to the far West, and I, his senior by a dozen years, (though he was a stricken bachelor,) went with him to darn his stockings and keep his hearth clean. We called our log house Sparrownest, and in one way and another made it as cozie as heart could wish. What could poor cousin Lewis find now, in his wide fields and vast forests? Not pins, certainly; but one day, twenty miles from home, he did find in the wild woods a strange thing, a pretty Irish girl about sixteen years old, all alone, wringing her hands and sobbing as if her heart would break. Cousin Lewis dismounted, (he was a noble horseman,) and offered her assistance. The poor child only wept the more, crying out—

'And isn't it alone in the wide world that I am?'

It was an awkward business, but cousin Lewis knew better than any body how to do a kindness, so he wiped her eyes, soothed her, and bade her be of good cheer; then took her up on his saddle and brought her home.

What big bundle has cousin Lewis brought home? thought I, as he rode up to the door in the twilight, and great was my astonishment to see a red cheeked girl slip down from the saddle, with a shamefaced look. I bestirred myself and got supper, for the child was cold and hungry. When her appetite was appeased (she ate a whole chicken, poor thing!) she began to cry.

'What can I do for you, my child?' said I.

'And isn't it of my father I'm thinkin,' said she, sobbing and wringing her hands. 'There were twenty of us big and little in the wagons, and him in the front one. It was with a clever old lady I was, in the after one, we to take the charge of one another, ye mind. And when the 'orses was stopped for walthering, I minded to go and gather some flowers I had never seen in my own counthry. So I sated myself down to pull some flowers, and a bit weed thereabout looked like the shamrock, and I fell a thinkin; a kind of thdream came upon me, and I was at play with Kathleen and the girls, and thin we were for throwing peat at Dermot, and Dermot made as if to kiss me, the impudent—, and I slapped him on the face, and thin I knew nothing more until I started up and found myself alone. The wagons were gone, the owls were hootin', and the night comin' on. Then I shouted, and cried, and raved, and ran till my feet failed me, and my heart was jist like to break in two, when the masther, (here she made a low curtsey to cousin Lewis) came along like the light, on a dark night, and took compassion on the poor girl; and she will love him all her days for his goodness, she will.'

With that cousin Lewis took out his pocket-handkerchief, and I punched the fire.

So Dora became one of us, and she sang about Sparrownest like a young bird, with a natural sigh now and then for her father.

Did cousin Lewis find any thing else in the forests? Listen. As he was riding on horseback, in his deliberate way on the far outskirts of his fields, he saw something white scattered among the green herbage. He spurred his horse toward the spot. It was strewed with letters, which were dashed with mud and rain. Cousin Lewis alighted, and quietly deposited them all in his saddle bags.

Dora and I had made a blazing fire, for the night was chilly, and while I was knitting, she trod about with a light step laying the cloth for supper, and singing an Irish air about 'Dermot, my dear.' When cousin Lewis came in she sprang towards him with such joy, and hung his hat on the peg, and put his heavy saddle bags in one corner, and brought him water to bathe his hands, and helped to draw off his great boots. He looked very fondly on her. You would not have thought he was so much older than she, for his hair was curling and black as the ravens; mine has been gray many years.

At supper, cousin Lewis told us about the letters. I confess, old as I am, I could scarcely keep my hands from the saddle bags, and I thought Dora would have torn them open.

'We shall have a rainy day, to-morrow,' said cousin Lewis, in his quiet way, 'and will want amusement; beside, our Yankee clock points to bedtime.'

'Masther, dear,' said Dora imploringly, 'the letthers will not slape a wink for wanting to be read.'

'We must keep them locked up, my love, as we do restless children,' said cousin Lewis, and I think I saw him kiss the hand that struggled to take the key of the saddle-bags away from him. No wonder he felt young, for he was very straight and graceful.

The next morning, when we assembled at breakfast, the rain descended in that determined style which announces a regular outpouring for the day.

Dora and I glanced at the saddle-bags; cousin Lewis smiled.

'Have you settled it with your conscience,' said he, 'whether those letters should be read? There has evidently been a mail robbery.'

'You would'nt in rason be after sendin' the letthers away, poor things,' said Dora, 'when they were left in the forests. And it wasn't *that* ye did to me, any how!'

Cousin Lewis looked down and sighed, and smiled. I could not tell whether he was thinking of the letters or Dora, but I noticed, when he smiled, how white and even his teeth were.

After some discussion we decided that no seal was to be broken where the superscription was legible, but that it was right and proper that we should constitute ourselves a committee to decide which of them were in a state to return to the Post Office. Cousin Lewis was appointed reader. While he gave us the contents of the following, Dora amused herself by treading on Carlo's paw, who looked up in her face and whimpered. The date was erased.

'Dear Judge,

'You will be surprised to learn that ***** has taken the field against us. What will European cabinets say when such addle-headed fellows form a part of our government? B—— is up and doing. You must be on the alert, and circumvent these movements if possible. The Secretaryship may yet be secured by a general canvassing. T. and J. are fit tools. Take care of S., and give a sop to the old Cerberus on the Island. Keep the date in mind, as '——

The rest of the writing was obliterated. The next letter made Dora stop playing with Carlo's paw.

'Philadelphia, &c.

'Dear Russel,

'I received the books safely and thank you. After looking them over, I had an odd dream, and was awoke with my own excessive laughter. It is utterly preposterous that a staid lawyer, half a century old, should be dreaming such dreams.

'I dreamed that I was blowing soap bubbles out of a clay pipe, a thing I have not done since you and I were boys at Fishkill. One after another they floated off, poetically enough; now rising gracefully in the sunbeams, and now exploding softly on the turf at my feet. At length one, the king of the rest, grew and grew at the end of my pipe, until it became as large as a wash basin. It fell and lay rolling about, offering beautiful prismatic hues to the eye, when presently a little square-nosed pig came grunting towards. Twice he smelt it and tried to turn it, but retreated as it rolled towards him. Again he seemed to gather up his courage, and thrusting his square snout against it, it exploded with a noise like a pistol. Little squarenose ran as if for life and death, and I awoke in a positive perspiration with excess of laughter.

'interpretation of

'your

'James Col—'

Dora shouted with glee at this droll description, and her interest was kept awake by the following, written evidently by a relation of a certain popular character:

'Mrs Sippi

'West End of A merry K.

'Dear Veller

'Wot with my sec sickness and warious causes, its bin utterly onpossible for me to rite to you, tho' it warnt for want of thinkin' on you, as the thief said to the constable. Wos you ever see sick, cozen Veller? If you wos, you would say that you felt in the sitivation of a barrel of licker, that's rolled over and over agin its vill. A most mortifyin' thing happen'd a board the wessel. You know, my lovin' cozen, the jar of bake beans you put aboard for my private eatin.' Wot should the stewhard do, but set it atop of three basins in my stateroom, and won day wen the ladies wos eatin' lunch, there come an awful lurch of the see, the wich burstin' open my door, driv the whole concern into the cabin. The beans was mouldy beyond account, and smelt werry wilely, as the pig said wen he vent to his neighbor's pen. The beans was awfully griddle about the floor under the ladies' feet, who scrambled up into the cheers. I put my head out of my birth to explain, and was taken with an awful qualm in the midst of a pology.

'Give my love to miss ——, and tell her the Merrycans have been quite shy of my letter of introduceshun from her. I'm jealous she didn't move in sich respectable society as me, or else she made a mistake as the dissector said wen he got hold of a live body. I ain't seen a drunken lady, nor a young woman married to her grandfather, nor a hypocriticle parson since I left the wessel.

'I vill write agin as ever I get to Miss Sore-eye.

'Your loven cozen

'Timothy.'

It may well be imagined that Sparrownest rang with our mirth, for little matters move one in the country. Dora laughed until she cried, but her mood was soon changed when cousin Lewis in his pathetic tones read the next letter.

'Father,

'I take my pen in desperation, not in hope, and yet perhaps, when you know that the body of my child lies beside me without my having the means to buy him a shroud, you may relent. Poor Edward is stretched on his hard matrass beside the boy, and his hollow cough rings fearfully through the empty room. Oh, father, if he had but that old sofa you banished to the garret on the night of my birth-day ball! You will think me crazy to say so, but you are a murderer, father. My boy died for want of nourishment, and you are murdering Edward too, the best, the noblest ——. Oh heaven, to think of the soft beds in your vacant rooms, and the gilt edged cups from which you drink your odorous tea, with that white sugar sparkling like diamonds! I have just given poor Edward his nauseous draught in a tin vessel. I have not had time to cleanse it since my baby was ill.

'My baby, how tranquilly he rests! Would that Edward and I might lie down beside him!

'Father, will God treat his erring children as you do? 'Like as a *father* pitieth his children' ——. Oh, Father in heaven, art thou like mine?'

'A change has come upon Edward, father, he is dying ——— dead.'

Dora laid her head upon the table in tears, but she soon wiped her eyes and listened with feminine interest to another letter.

'New York.

'Dear Isabel,

'You must not fail to be here on the 21st of next month as my first bridemaid. I can take no excuse. My dress is perfect; papa imported it for me. There is and shall be no copy in the city. The pearls too are exquisitely *unique*. You can form some judgment of what will be necessary for your own dress by mine. Of course you must be less elegant than the bride.

Frock with lace trimmings, &c.	$150
Veil,	50
Pocket handkerchief (the divine thing!)	20
Embroidered gloves,	3
Shoes,	2 50
Stockings,	5
Embroidered scarf,	10
Set of pearls,	200
Bouquet of natural flowers,	5

'Come, dearest Isabel, and witness my dress and my felicity!

'Your own Eleanor.

'P. S.—You know you must appear with me on Sunday. Mamma has bought me a heaven of a bonnet with feathers.'

Dora rolled up her eyes. 'And isn't it feathers that's to make *that* bird?' said she. Upon which she began to speculate on her own wants if she should be married, and decided that ten dollars would be an ample dower for her. Cousin Lewis, appropriately enough, though accidentally hit upon a letter of good advice to a bride. I was very much disconcerted, however, at the third paragraph, to see Dora begin to nod; at the fourth her hands fell in her lap, and her ball of thread rolled on the floor; at the fifth her head sank on her shoulder, and cousin Lewis had to support her with his left arm.

'Don't disturb the poor child,' said he kindly, as I began to shake her.

'But cousin Lewis,' said I, 'it is a pity she should lose such excellent advice, particularly if she should marry a parson.'

'You know nothing about these matters, Rachel,' said cousin Lewis, sharply. 'I will tell her all the advice to-morrow.'

So his left arm continued to keep her from falling, and he read on:

'My dear Mary,

'You ask for advice on the new scene of duties which you have entered. I thank you for the implied compliment contained in such a request. Having watched your growth from the moment that you first blessed the eyes of your fond parents, to this time, when with conscientious resolutions, and warm affections, you have become the wife of a clergyman, it is with no little interest that I answer it.

'You feel, doubtless, better than I can express, how necessary is true piety to the happiness of one, whose husband is devoted to the cause of Christ. Lamentable indeed is that connexion, if she go coldly to the house of God, slight the meeting of household prayer, and give no religious point to the events of life; but beautiful is the spectacle, where confiding hearts move in pious sympathy, pleased with earth, yet looking towards Heaven, and when the wave of sorrow comes (as come it must) and rushes over their souls, tngether bending but a moment with the shock, and then with a common impulse, resuming their upward view.

'Yet I would warn you, in the enthusiasm of your aims at religious duty, not to involve yourself in your husband's sphere. Many young ladies, when wedded to clergymen, have made themselves unhappy, by extending too widely the circle of their cares. Ardent in the cause of the Master they profess to follow, they imagine that they must devote their time and powers to the flock over which their husband presides. By degrees, family cares press on and crowd their time, and they lose their equanimity of temper, amid conflicting duties.

'A minister's wife should show by her deportment, that she is one of his *flock*, and not a leader. A constant and respectful attendance on his ministry, and a deportment, which marks that her thoughts are

'For God, through him,'

will secure for her a quiet influence over the minds of his people. She should seem not to be *first* even in good works, but skilfully and delicately promote the cause of truth through others.

'The best service you can render his people will be to make your husband's home happy; then will he go forth prepared to sympathize with them, and his free spirit will range over his wide sphere of duty in religious joy. Remember that in common with all men

A something of submission, of respect,
Obedience, kindness personal, he loves.
A slighter service so adorn'd will please
Him more, than wanting this, a greater would.
Goethe.

'Be not cold to his peculiar taste; if he loves books, cultivate literature, that he may find your intellectual improvement, keeping pace in a measure, with his own. If music attract him, forward either in yourself, or in those around you, an accomplishment, which may soothe his weariness, or beguile his care; and while you faithfully study your domestic duties, either in the preservation of neatness and order in your household, or with your needle, by his side, let him see that mind is still 'lord of the ascendant.'

'You will probably, as you pass by the period of youth, see those around you who are coming forward to the same animated scene. Be careful not to forget your sympathy with the young; particularly with those entrusted to you. If you look coldly on scenes which interest them, you allow them to have a set of enjoyments independent of you, which is dangerous to your influence over their characters. Mingle with society in moderation, and watch the little changes in manners that occur there, that they may not be able to teach you. When they begin to direct you on the subject of dress and deportment, they feel that in one point, at least, they have more knowledge than yourself, and you lose just so much authority.

'Society, and usually their own preferences, demand from the families of clergymen, the same refinement, which belongs to those whose means are much better calculated to allow the acquisition of accomplishments. In cultivating the manners and taste of young persons under your charge, you must impress on their minds, that you are training them to a means of self-support, in case of the intervention of pecuniary need, or that you are giving them resources in mental suffering, or providing them with means to appear amiable to others, and form a note in the concert, which fine talents are sounding over the whole field of existence, and which, in a manner, speak the praise of Him, who gave them. These considerations will repress the mere vanity of display, and daily lessons of piety will chasten and refine the whole.

'I say to you, what I would say to all young wives: Cultivate a gentle temper. You have a sweet disposition. Thank God for it, as the best dower for married life. Riches, accomplishments, intellect, fade all away before the genuine smile of good nature. But do not trust to the gift of a sweet temper. None but a woman can know the wear and tear of feeling produced by the minute details of household care. Pray and strive for gentleness, and 'the soft answer which turneth away wrath.' Be willing *not* to have your own way. The contest for power is always a losing one for woman.

'Obedience
Is her best duty.'

In obtaining power she may chance to lose the sway of stronger affection.

'Farewell, dear Mary. May the God who has blessed you thus far, sanctify and accept the offering of the talents, which you and your's have laid before him.

'Your affectionate aunt,

'Caroline.'

As cousin Lewis's voice ceased after reading this certainly excellent letter, Dora started and rubbed her eyes; it was not many minutes, however, before her sympathies were excited and her fingers beating time on the table to the musical jingle of the following girlish epistle.

'Cambridge, Mass.

'I ought to make excuses due,
Dear Julia, for not writing you,
Since with a kindness prompt and free
You gave your charming thoughts to me.
But I abominate excuses,
And rank them among mere abuses,
As they come marching full and round
To tinkling instruments of sound,
Without a particle of feeling,
Mere drapery for the heart's concealing.
Your letter was delightful to me,
And made a pleasant thrill run through me,
Like that we feel in smelling flowers,
Or when we listen to soft showers
That fall upon a sultry day,
And chase our languid thoughts away.
So you are reading Anacharsis!
How well kept up that learned farce is,
Showing us sages, states, and kings,
Familiarly as common things.
Stationed once more in this retreat,
Where leisure and excitement meet,
Where studious pleasures, happy, calm,
Show life with every softer charm,
Nothing disturbs seclusion's hour,
Which hovers with its tranquil power,
Save transient visiters, who seem
Like shooting stars with brilliant gleam,
That dart from out a distant sphere,
Delight my gaze and disappear.
The Boston question What's the news?
Is only answer'd by reviews,
Or weekly papers, letting out
The bus'ness that the world's about.
While the 'last book' unfolds its page
Of interest in this bookish age.
Charles Lamb amid some random start
Throws out sweet whispers to my heart,
While Bulwer's strong yet poison'd bow!
I quaff until my senses roll.
Not to his hand the task is given
To lift the erring soul to Heaven;
Tartarean darkness fills the soul
That yields to his unsound control.
Some graver things than these I find
Daily to occupy my mind.
Theology with critic eye
Causes my lingering doubts to fly,
And history, with reflecting pen
Teaches of empires and of men.
Then I have evening reveries
In gazing on the changing skies;
And walks, where, as I look abroad
My soul springs forward to its God.
Nor even lonely am I then,
Though straying from the haunts of men;
The breeze lifts up a pleasant voice,
The streams in whispers say, Rejoice,
And nature's tone wherever given
Thrills me like nature's God in heaven.
But how I've written off my time,
Led by the marching step of rhyme!
Forgive this light and careless letter,
Which leaves me still a heavy debtor
To you for yours, with its completeness,
Finished, epistolary neatness.
And now with kind remembrance true,
Receive, dear girl, a warm adieu.

'Emily.'

'And isn't it nice, that?' said Dora, clapping her hands. 'Och but it dances like Dermot to old O'Connor's harp.'

And now the impatient girl's fingers were again thrust into the saddle-bags, but as she drew out several letters, I observed that the superscription on one arrested her attention. She became very pale, broke the seal impetuously, and glanced at the signature. A joyous flush came over her cheeks, she danced about waving the letter in the air, caught me round the neck and kissed me, and threw herself into cousin Lewis's arms in a passion of tears. When she could speak she sobbed out—

'And isn't it father's own hand writhing, darlings? and isn't he at Louisville weeping for his own Dora? And will not the masther' (here she disengaged herself from cousin Lewis, and stood before him with her accustomed courtesy,) 'take poor Dora to the father that's her own?'

Cousin Lewis was startled.

'I had hoped,' said he, gravely, 'that is, cousin Rachel and I had hoped, that Sparrownest would have been your home for life, Dora.'

Dora looked down embarrassed, for my cousin Lewis's eyes were fixed upon her, and they were very black and sparkling, though he was a stricken bachelor.

I withdrew towards the window, but did not altogether look away. I saw cousin Lewis take Dora's hand; I saw Dora blush all up to the eyebrows; I heard cousin Lewis speak in a pleading tone. One would not have thought him an old bachelor by his voice. I saw little Dora tremble, her heart seemed starting from her bosom, and she began to cry.

'I will not distress you,' said cousin Lewis, tenderly. 'Tell me all your feelings as you are wont to do. Can you love me, and be my wedded wife?'

Dora looked up through her tears. Her eyes shone sweetly.

'I will love the masther to the day of my death and after,' said she, 'but thin I will love Dermot better, and it is a sin is that.'

Cousin Lewis dropt her hand abruptly, and left the room. He stayed away an hour, and then calmly prepared for Dora's journey. And now I never hear him speak her name.

Southern Rose. C. G.

FOR SALE, IN BRIGHTON, A BOARDING-SCHOOL ESTABLISHMENT.

THE Subscriber, having, for several months past, been afflicted with a bronchial difficulty, which has nearly deprived him of the use of his voice, and finding no immediate prospect of relief, but in a change of business, has been induced by the advice of friends and eminent physicians, to relinquish his profession as a Teacher, and now offers his situation for sale; which consists of a large dwelling-house, fitted up for the accommodation of boarders, an academy of ample size, and fifteen acres of valuable land, well stocked with choice fruit.

The School has enjoyed a very liberal share of public patronage during the last eight years, which, so far as the Subscriber's influence extends, will be transferred to his successor. It is situated about one third of a mile south of the village, and perfectly retired, being separated from it by a beautiful grove. If preferred, the buildings will be sold with but part o the land. Possession given on the 1st of April next. Terms liberal.

If not sold by 1st of March, it will be to let.

JONAS WILDER.

Brighton Jan. 17, 1838.

FOR SALE.

THE PROSPECT-HILL FARM in Middletown, R. I. This is one of the most pleasant situations that the eye can view on Rhode Island; it is about one mile from Newport line, on the main road; it contains about 80 acres of first rate land, enclosed in 17 lots, with stone walls, and 31 gates made of yellow pine and several iron gates with granite stone posts. The farm is well watered by springs in 10 lots, some of which are never known to fail. There is a beautiful grove consisting of a great number of wood trees, and one of the handsomest Orchards on the Island, containing 20 different kinds of the best selection of fruit trees the country can afford, with hundreds of Sycamore trees. A well of water near the door washes equal to rain water. The House is two stories high, of a good size and well finished, stone Barn, Cribb, Carriage House, Summer House, Sheep House, Workshop, and every other convenience necessary.

Apply to Capt. *BORDEN WOOD*, Newport.
BENJ. BROWN, Esq., Portsmouth.
HENRY BASTOW, Esq., New York
MR. DAVID REED, Boston
Newport, R. I. Feb. 20th, 1838.

POPULAR NEW BOOKS.

FOR sale by WEEKS, JORDAN & CO., 121 Washington Street.

The works of Charles Lamb, with his Life and Leters, by T. N. Talfourd, 2 vols.
Embassy to the Eastern Courts of China, Siam and Muscat, by Edmund Roberts, in 1 vol. 8vo.
Stevens' Travels in Egypt, Arabia Petrea, and the Holy Land, 3d ed. with additions, 2vs. 12mo.
James's Christian Professor; Leila, by Bulwer.
Illinois in 1837, with a map; the Tourist in Europe.
Recollections of a Southern Matron, 12mo.
Mrs Sigourney's Letters to Young Ladies.
Peck's New Gazetteer of Illinois.
The Blind Girl, by Mrs Embury.
The Flower Faded, by James.
A Love Token for Children, by Miss Sedgewick.
Worth a Million, Stories from Real Life.
The Poor Rich Man, and the Rich Poor man.
The Great Metropolis, 2d series.
The life of Sir Walter Scott, part 6.
Ruschenberger's Voyage round the World.
The Monk of Cimies, and other Tales, by Mrs Sherwood. Amelia, by Fielding, illustrated.
Wood Leighton, or a year in the Country.
The Emigrant's Guide to the West, with a map.
Three Degrees of Banking, or the Romance of Trade.
Ethel Churchill, by L. E Landon, 2d ed.
The Bivouac, by William H. Maxwell.
Charcoal Sketches by Joseph C. Neal.
Humbugs of New York, by David M. Reese.
Story of Greece. Constance Latimer.
King's Own, Jacob Faithful, Peter Simple and Midshipman Easy, 20 cts. each.
The Love Chase, by J. Sheridan Knowles.
Law of Honor, by Henry Ware, Jr. a 14

BOOKS published and in press by JAMES MUNROE & CO.

Miscellaneous.

Bokum's German Wreath, 16mo.
Carlyle's Miscellaneous Writings, 2 vols. large 12mo.
Carlyle's Life of Schiller, 12mo
Carlyle's Sartor Resartus, 12mo. 2d. ed.
Channing's Letter to Clay, 12mo. 7th ed.
Channing on Slavery, 16mo. 4th ed.
Cheever's Studies in Poetry, 12mo.
Conspiracy of the Spaniards against Venice, 12mo.
Conversations on the Gospels, 2 vols. 12mo.
Crabbe's (Rev. George) Life, 12mo.
Emerson's Phi Beta Kappa Oration, 2d ed. 8vo.
Hamlets, a Tale, 3d. ed. 18mo.
Harvardiana, 8vo.
Harvard Register, 8vo.
Heine's Letters on German Literature, 16mo.
Holmes's Annals of America, 2 vols. 8vo. 2d ed.
Honig's Owl Tower, a German Tale, 18mo.
Lectures before the American Institute for 1837 8vo.
Minot's History of the Rebellion in Mass. 8vo.
Nature, by Rev. R W. Emerson, 12mo.
Peirce's History of Harvard College, 8vo.
Philip Van Artevelde, 2 vols. 16mo.
Portuguese Settlements in China, 8vo.
Rev. Mr Loraine's Faith Examined and Changed.
Stewart's (Dugald) Complete Works, 7 vols 8vo.
Stewart's (Dugald) Intellectual Philosophy, 8vo.
☞ *Used in Harvard and most other Colleges.*
Sketches of a New Eng. Village in the last Century.
Story's Eulogy on Judge Marshall, 3vo.
Story's Miscellaneous Writings, 8vo.
Usury and the Usury Laws, by John A. Bolles.
Wallenstein's Camp, with a Memoir, 12mo.
Ware's Scenes and Characters, 6 vols. 18mo.
Ware's Sunday Library, 3 vols. 18mo.
Whately's Logic, 12mo. Stereotyped.
Whately's Rhetoric, 12mo. Stereotyped.
☞ *These two works are used in Harvard and other Colleges.*

Theological and Religious.

Butler's (Bishop) Analogy, 12mo.
Bowring's Matins and Vespers, 18mo.
Brazer on Divine Influence, 18mo.
Brooks's Family Prayer Book, 12th ed. 12mo.
Childhood of Jesus, 18mo.
Christian Examiner,
Dabney's Annotations on the N. Testament, 12mo.
Dodsley's Economy of Human Life, 18mo.
Farr's Child's Duties and Devotions, 18mo.
Farr's Family Prayers, 16mo.
Harris's Textuary, 8vo.
Hildreth's Lives of the Apostles, 18mo.
Locke's Paraph. and Notes on the Epistles, 8vo.
Meditations for the Sick, by Rev. J. Cole, 18mo.
Muzzey's Sunday School Guide, 18mo.
New Views, by Rev. O. A. Brownson, 12mo.
Noyes's Prophets, 3 vols. 12mo.
Noyes's Job, 2d. ed. 12mo.
Noyes's Psalms, 2d. ed. 12mo.
Norton's Reasons for not believing the Doctrines of Trinitarians, 12mo.
Paley's Complete Works, 6 vols. 8vo.
Paley's Natural Theology, with Paxton's Ill. 8vo.
Palfrey's Sermons, 8vo.
Parker's Sermons, 8vo.
Reply to Beecher on Infant Damnation, 12mo.
Robinson's Seventeen Discourses, 12mo.
Selections from the Scriptures for Adults, 12mo.
Selections from the Scriptures for Children, 12mo.
Scenes and Characters Illustrating Christian Truth. Edited by Prof. H. Ware, Jr., D. D., 6 vols 18mo.
No. I. Trial and Self-Discipline, 5th ed.
No. II. The Skeptic, by Mrs Follen, 5th ed.
No. III. Home, by Miss Sedgwick, 15th ed.
No. IV. Gleams of Truth, by Dr Tuckerman, 5th ed.
No. V. The Backslider, 4th ed.
No. VI. Alfred or the Better Part, 2d. ed.
Sunday Library. Edited by Prof. H. Ware, Jr., D. D. 4 vols. 18mo.
Vol. I. Life of the Savior, by H. Ware, Jr., 4th ed
Vol. II. Life of Howard, by Mrs Farrar.
Vol. III. The Holy Land, and its Inhabitants, by Rev. S. G. Bulfinch.
Vol. IV. Sketch of the Reformation, by Rev. T. B. Fox.
Tucker's Light of Nature, 4 vols 8vo.
Unitarian Miscellany, edited by Sparks and Greenwood, 6 vols. 12mo.
Unitarian, edited by Rev. B. Whitman, 8vo.
Unitarian Tracts, published by the Am. Un. Assoc. 10 vols. 12mo.
Ware's Letters to Woods, 8vo.
Ware's Selections from Priestley, 15mo.
Watson's Apology, 18mo.
Watts's Catechism, 12mo.
Whitman's Letters to Universalists, 16mo.
Worcester's Last Thoughts, 16mo.

Mathematics.

Mathematical Tables, 8vo.
Peirce's (Prof.) Course of Instruct. in Pure Mathematics.
☞ *Adopted into use in Harvard.*
I. Elements of Plane and Solid Geometry, 12mo.
II. Algebra 12mo.
III. Plane Trigonometry, 12mo.
IV. Spherical Trigonometry, 12m.
V. Spherical Astronomy.
VI. Analytic Geometry.
VII. Differential and Integral Calculus.
VIII Mathematical Theory of Mechanics and Astronomy
Pierce's Treatise on Sound, 8vo. plates.

Latin and Greek.

Adam's Latin Grammar, abridged, 12mo.
Beck's (Prof.) Latin Classics, *used in the Course of Study in Harvard and other Colleges.*
I. Plautus—Captivi, 18mo.
II. Cicero de Claris Oratoribus, 18mo.
III. " de Officis, 18mo.
IV. Seneca—Medea, 18mo.
Beck's Metres of Horace, 12mo.
Dillaway's Liber Primus, 12mo.
Dillaway's Roman Antiquities and Mythol., 12mo.
Griesbach's Greek Testament, 8vo.
Grotius de Veritate Christianæ Religionis, 12mo.
Latin Pronunciation, by Prof. Otis, 8vo.
Latin Phrase Book, 16mo.
Questions to Adam's Roman Antiquities, 18mo.
Questions to Zumpt's Latin Grammar, 18mo.
Woolsey's (Prof.) Greek Classics, *used in the Course of Study in Harvard, Yale, and most of the New England Colleges, and the Univ. of Pennsylvania*, in 2 vols. cloth, stamped, 12mo. containing
I. Alcestis of Euripides. and Antigone of Sophocles.
II. Prometheus of Æschylus, and Electra of Sophocles.

French, Spanish, Italian, and German.

Bachi's Italian Phrases and Dialogues, 12mo.
Bachi's Scelta di Prose Italiane, 12mo
Bachi's Italian Fables in Prose and Verse, 12mo.
Bachi's Rudiments of the Italian Language, 12mo.
Barbauld's Hymns in Italian, 12mo.
Follen's German and Interlinear English Version of St. John's Gospel, 12mo.
French Phrases and Dialogues, 16mo.
Surault's New French Exercises, adapted to all French Grammars, 12mo.
Surault's French Fables, 12mo.
Surault's French Questions, 12mo.
Surault's Italian Grammar, 12mo.

Law.

Cushing on contested Elections, 8vo.
Cushing on the Trustee Process, 8vo.
Judicial Chronicle, 8vo.
Story's Pleadings, 2d ed. by Oliver, royal 8vo. a 7

ENCYCLOPEDIA AMERICANA, edited by Dr Leiber and Mr E. Wigglesworth, complete in 3 vols. bound in a strong and durable style. For sale at TICKNOR'S, corner of Washingtan and School sts. a 14

A TREATISE on the Medical Jurisprudence of INSANITY—by I. Ray, M. D. This day published, and for sale at TICKNOR'S. a 14

MR YOUNG'S EULOGY on Dr BOWDITCH—just published, and for sale by
a 21 WEEKS, JORDAN & CO.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING,
BY DAVID REED,
At 19 Water Street, Boston.
CHANDLER ROBBINS, EDITOR.

TERMS.—*Three Dollars*, payable in six months or *Two Dollars and Fifty Cents*, if paid in advance

To individuals or companies who pay in advance for five copies, sixth copy will be sent gratis.

☞ No subscription discontinued, except at the discretion of the publisher, until all arrearages are paid.

All communicatons, as well as letters of business relating to the Christian Register, should be addressed to DAVID REED, Boston.

MINOT PRATT, PRINTER.